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I.

MORAL CULTURE IN THE PUBLIC SCHOOLS.

BY THOS. G. APPLE, D. D.

CAN morality be taught in our public schools, without interfering in any way with the laws and regulations under which these schools are conducted? This question is being discussed in different periodicals, with a good deal of interest. In the discussion the question has been made to turn upon another question, viz., whether there can be any true and solid morality without Christianity. One side holds that there cannot be, and with this conclusion the way seems clear and plain to prove that morality cannot be taught in the public schools because the laws do not allow any one religion to be taught in them. The other side takes the position that morality is something distinct from religion, and therefore it may be taught. May there not be a third position, granting that there can be no sound morality apart from the Christian religion, and yet that such morality may be taught without infringing at all upon the laws that govern the public schools? We propose to attempt to main-

tain this third position, and we respectfully submit our argument to all who are interested in the subject of popular education.

Let us preface our argument by inquiring first what is meant by *teaching morality*. It is the old question, can virtue be taught? It is very evident that morality cannot be taught with full practical effect in the same way that a purely intellectual study may be taught. The latter has to do entirely with the intellect, while the former has to do mainly with the will, or the moral nature. Take for instance the virtue of temperance. To inculcate the virtue of temperance something more is required than to teach intellectually in what temperance consists. It requires a training of the will so as to lead to its exercise in relation to temperance in the actual life. So of the virtue of benevolence; it must be exercised in order to acquire it, and to do this the heart as well as the head must be reached. The same is true of duties. The duty of telling the truth requires something more than an intellectual knowledge as to what telling the truth means.

Moral philosophy may be taught as a science and yet morality as an element of life may be neglected. These two things evidently should go together, especially in the case of the young, or children who are just forming their character. Morality should be taught intellectually, and along with this, by proper methods, there should be a training of the life. The duty of obedience to parents and teachers should be taught intellectually, but along with this, and as more important, the child should be trained in the discharge of this duty or class of duties (for such it is), otherwise the intellectual teaching on this subject will be worse than vain. A teacher who allows a pupil to disobey, or who fails to secure obedience, is not qualified for his work, and as a matter of fact he would be discharged. Scholars are required to tell the truth, to use becoming language, to practice good manners, and all this can be secured only by discipline. The guardians of our public schools would not for a moment think of employing a teacher who does not inculcate good manners and good morals, in the popular meaning of that word.

From this it must appear that there can be no question as to whether morality may be taught in this sense in our public schools. It is taught as a fact, and that in the most effective way in which morality can be taught. And if it can be taught in this sense, can it be doubted that it can, under our laws, be taught in the other sense, as an intellectual study or science? The matter then resolves itself into this, whether a teacher may practically require the performance of certain duties, and yet be prohibited from teaching the pupils the reason why such duties should be performed, or the motives for performing them. We insist on this point, that practically morality *is taught* in the public schools, and is required to be taught, and yet the question is raised whether it may be rationally taught. These two things, the practical and the theoretical, belong together, because reason and will belong together as the two functions of personality. It is man's high prerogative to possess these two functions in unity. Yet here a question is raised whether they may be joined together in the work of education. It is true, that intellectual knowledge of morality may be wrongly related to the will. A man may know what is right without willing, or practicing it. But this is abnormal. It is a violence and an abuse of his nature. The other abnormality is more difficult to effect, to train the will and at the same time suppress the reason. A child may be taught to perform certain duties without teaching the reason why it performs them; but gradually it will form for itself a theory, it will invent reasons. The only question is, whether it shall be taught the proper reason, or left to grope in the dark to discover it itself. Is not that an absurdity?

We are told, and wisely told, that the central object of education is to develop *character*, to assist in making good and true men and women, this above and beyond making craftsmen or tradesmen, or preparing the young for any special pursuit in life. This latter should be kept in view, but the former is the main thing. But how can character be developed without moral culture, without training the will? This too would be an absurdity.

Now we make another point here, which will bring us still nearer our main argument. It is this: not only is morality required to be taught in our public schools, but the requirement includes that the *best* morality shall be taught. If it were discovered that a defective morality is being taught, the guardians of our schools would insist on it that such practical teaching must be changed or the teacher be dismissed. Suppose a teacher should inculcate that the end justifies the means, or that a right intention alone makes an act right. A child tells a falsehood in order to accomplish what it regards a good purpose or end. The teacher finds it out and encourages the child in such morality. How soon a storm would be raised. Parents would not send their children to such a school, or they would appeal to the Board of Control to have the wrong righted. We might give other, and perhaps more pertinent and forcible examples to illustrate this point, for it is very important in our argument, but we trust those we have given will satisfy the reader that our point is well taken, that it is not only allowed, but required, that the best morality shall be inculcated in our public schools.

We have now reached this conclusion. The practical and theoretical sides of morality belong logically and normally together. If morality is allowed to be taught practically that is, in the way of government and discipline, it should be allowed to be taught theoretically. If virtues are inculcated and duties enjoined, the nature of the virtue and the duty should be explained and the reason for them given. And if virtues and duties should be regularly inculcated and enforced, then the reasons should be systematically given, and so we have moral *science* as a necessary part of education.

Now we are prepared to enter upon the consideration of the more difficult point as to the relation of morality to religion.

We take the position that morality has its source in religion. If we limit morality to the relation man bears to his fellow-men in the social economy, and religion more especially to man's relation to God, then we hold that duties to our fellow-men

grow out of our duties to God. Love to our fellow-men grows out of love to God. The second table of the decalogue grows out of the first table. We know that this limitation must not be strictly pressed. Religion covers our relation to our fellow-men, and morality has to do with our relation to God. But for the purposes of our argument, we refer to religion in the strict or limited sense of man's relation to God, and morality as differentiated from religion, as having to do with our relations to our fellow-men.

Now we maintain that a man's relation to God will in the end determine and rule his relation to his fellow-men. And as Christianity is the only absolutely true religion, no morality can be absolutely true and sound as to its standard and inner nature, that is not based on Christianity. Here we side with the one party referred to at the opening of this article. But granting this, (and we do not stop here to argue it), we still maintain that a true and sound morality can be taught without introducing the teaching of the Christian religion. This seems at first like an absurdity, or at least a contradiction. Let us see whether it is so in fact.

We here side with the second party referred to at the opening of this article, and claim a certain independence for morality as related to religion. While religion is the guiding light, the governing principle, for morality in every man, no matter what his religion may be, yet morality may be studied from the standpoint of reason, as growing out of his moral nature. Man viewed as an individual or as society, has a moral nature. This is innate. He has an intuitive sense of right, and this sense, or idea, of right, has a growth or development. Out of this has grown the common law, statute law, and jurisprudence. The science of jurisprudence defines his rights and classifies them. The study of these forms one part of ethics. There are rights of personality, rights of property, rights of business and trade, and rights of justice. These then fall again into subordinate classes of rights. These define the relation of the individual to society. Then the individual is dependent on

society for the development of his moral nature, which leads to the consideration of the social principle. Here belong the constitution and nature of the family and the state, which must be studied in a complete system of *ethics*, which has to do with society as well as the individual. Along with these two main divisions of ethics, the idea of right and the idea of social cōintegration, the science includes a study of man's moral nature, the will, conscience, also of virtue and duty. In manuals of ethics these latter topics are the main ones considered. For our public schools of course even this would have to be abbreviated and simplified. To explain the nature and culture of the will in the formation of character, to unfold the nature of virtue as it branches out into the primary virtues, and to explain the nature of moral obligation and classify man's duties to his fellow-men and to himself, this in a plain style might cover the ground necessary for a rudimentary manual on ethics for our high schools. And then simplified still further in the form of questions and answers, in regard to conscience, the will, virtue, and duty, a smaller book might go into our secondary schools. The primary schools should have brief precepts, and taught orally, much as religion is taught in our infant Sunday Schools.

All this may appear to be a digression. But our purpose has been to outline a system in which religion or revelation does not formally enter. And this means that a true and sound system of ethics can be framed from the stand-point of reason, leaving room still for what may be designated in distinction from it a science of *theological ethics*. This latter is proper for theological seminaries, while the former, philosophical ethics, belongs rather to our Colleges.

Now let us bring these remarks to a point. The guardians of our common schools require sound morality to be taught in our public schools. Let us grant this. Who or what is to be the judge or criterion as to what sort of morality is true and sound? This brings us face to face with what is usually regarded as the great difficulty. Who shall it be but our Lord

Jesus Christ? And what shall it be but the inspired Scriptures? And then comes the war as to what religious body shall interpret and apply these sacred teachings.

I avoid this difficulty by answering, let the moral teaching be based upon the best enlightened *reason*, and then no sectarian can complain. But does not this contradict the position that there can be no entirely sound morality except that which is based on Christianity? I answer, no. Is not Christianity in accord on this subject with the most enlightened reason? And will not a system of morality that is in accord with the teaching of Scripture authenticate itself to reason? Yes. Very well; then if you get a sound system of ethics, no matter where you get it from, who can object to it if it is perfectly rational? We who believe in Christianity claim that its morality is the highest and the best. Then why need we fear to submit it to reason? Even those who do not believe in the Bible would be compelled to receive it and approve it if it can be shown to be most in accord with enlightened reason.

Let us examine this point a little further. How do we in this country, where church and state are separate, as is usually said, but freely related as we would say, claim authority for our laws, wherein they agree, not with heathen civilization, but Christian civilization? There are many laws which are what they are because of the teaching of Christ, or the Bible. Yet the Bible, or Christianity, is not formally quoted, or used, as authority for them. The answer is that these principles of Christianity have authenticated themselves as true to our enlightened reason. Why do our laws support monogamy and not polygamy, as the Mohammedans' laws do? Christ taught, and the Bible from the beginning taught it, and it authenticates itself as most rational, as the true ideal of marriage. Are our laws, therefore, sectarian because they require monogamy? No. We may give other illustrations to show that the spirit and teaching of Christianity permeate and leaven our civil codes, and yet this fact does not contradict the principle in our constitution that forbids legislation in favor of any one religion.

If then such relative independence can be claimed for our system of jurisprudence, which yet in spirit is Christian, why may not the same independence be claimed for a system of ethics? We may have a sound system of Moral Philosophy, carrying into it the spirit of Christianity, without introducing sectarian religious teaching, just because such a system is the most rational, and it can prove itself to be so.

Teach a child that it should not be selfish, that it should exercise love to others, and not hatred. Teach it that we should love even our enemies and not hate them as the Indians in their code of morals do; will that be objected to as sectarian because it is taught in the Bible? No, because it can be shown by reason that it is right. It is a sound principle of morality, yet we need not formally refer to the Scriptures to give it authority. For the purposes of religion, for piety, and in the Church, we do; but if we have the resultant right in the sphere of morals, and are sure of it, we need not refer to the source from which it has been derived.

Let no one suppose that we mean by this a stealthy introduction of religious teaching into the schools, as though we meant that the teaching of Christian morality should be carried forward in the schools without recognizing it as Christian. We have no such thought. We would hide from no one, if he wanted to know, whence we get our best aid in finding a principle of ethics, nor does it matter to any one, provided it is good and true. We have as much right to go to the teaching of Christ as to that of Plato, or Kant, in studying this science. There is no ban placed by our laws upon obtaining information in preparing a text-book, or in teaching it, from any source whatever. Science and philosophy know no persons but only truth. The scientific author derives his information from any source, wherever he can find it. It matters not in teaching history, or botany, from whom you have obtained your matter, provided only it is true. This is true especially in Philosophy, which is the science of sciences. If in the Bible can be found better aid in teaching mental philosophy than from any other

book, who, or what authority shall forbid obtaining it from thence? If the Bible should happen to give us the most rational information in regard to the origin of the world, or of man, what should hinder using it anywhere in our teaching? Take, for instance, the subject of history, and we find that all the books on that science take the Bible record as the most ancient we have. If we may go to the Chinese or Japanese records to obtain information in regard to their origin and early history, shall we be forbidden to go to the records of the Jewish nation to obtain their history? The very idea is preposterous. That would be to discriminate against the oldest record that has come down to us, and where has our government ever passed laws to that end? Where has it said, you may gather information from the records of all people, and from all religions, but not from the Christian?

The fact is that our histories do incorporate the matter contained in the Bible. They all give the record of the history of the Jews, of the ancient patriarchs, of the antediluvians, of the first parents of the race, of the flood, etc. Surely it is lawful to teach such history in our schools. Now we maintain that moral science is just as really science as any other. It does not mean, as some may ignorantly suppose, the culling of precepts from the Bible and enjoining them as constituting moral culture. As a science it stands independent of the Bible and religion as really as any science. It is the science of the good, or of the agreement of the human will with the moral law. The idea of the moral law is in our intuitions or our sense of right, as really as are the principles of Jurisprudence. We have the force or obligation of that law in our consciences. Its nature underlies the whole development of moral obligation as found in the history of the race. Men have come to agree on great, fundamental principles of right, and they enforce them in the civil government. Suppose that in the arrangement of these principles into a system or a science, the Bible gives us better light than the teaching of Solon or Lycurgus, of Plato or Cicero, shall we discard the information merely because it comes from the Bible?

This is what we mean by teaching the morality of the Bible without a direct and formal use of the Bible as teaching also a religion. Nor would our laws forbid a reference to the Bible as the source of our knowledge of God. The civil laws allow this. Our courts usually swear men upon the Bible as they "shall be judged in the great day." True, men are not compelled to be sworn in that way, for they may simply affirm, but neither are they forbidden. The meaning of our government in forbidding a discrimination in favor of any religion is, not to legislate the whole subject of religion out of existence or use, in our political machinery, or our schools.

But now the question is pressed, if you undertake to teach morality are you not compelled to bring in religion openly and explicitly in order to enforce it by proper motives? If you teach obedience to the precepts of the moral law so far as our relations to our fellow-men are concerned, must you not follow this by teaching the children that a disobedience to the moral law is against the will of God, and therefore it is wrong, is sinful? We might answer with Kant with a qualified negative, and say that we must do right because of the moral obligation innate in our moral nature. Our consciences tell us what is wrong and what is right, and there is an obligation, a "thou shalt" and a "thou shalt not," which no one can disobey without sinning against his nature. The moral law is within us, and reverence for it as in us is the spring of all virtue.

But we need not evade the question in that way. Why may we not say to the child it is wrong because God forbids it? What law hinders that? Is there not a universal acknowledgement of the existence of God as the great, supreme lawgiver? Are we behind even the heathen in this respect, who venerate God in their sense of Him?

But must you not go further, and say, the true God, revealed to us in Christ, of whom we learn in the Bible, forbids the wrong and will punish it? We do not see that this becomes necessary for moral science. Perhaps nine-tenths of the chil-

dren, if spoken to of God, would understand that the God of the Bible is meant, but we do not see that it is necessary to open the question for the small remainder to teach them a religious belief. Whatever their religious belief is, as taught them in their homes and in their churches, let it stand back of the moral teaching they receive in the school, and we venture the assertion that their belief would sanction the moral precept, whatever it is. Because our civilization in this country is Christian, and the moral principles which are gathered from it are held by the people. But in any case the moral obligation would be acknowledged as binding.

Let us turn to an example that bears on this subject. The Colleges of this country are generally under the control of some religious denomination. Is there even any objection made by any students to the moral science taught in them? Some of them, we know, teach directly the catechism or the confession of the denomination, and this might be objected to by some, though we doubt even whether this would be the case, because the student is still left free to make it his own faith or not. But in regard to Moral Science we venture the assertion that it was never objected to, except as a student might now and then object to certain other sciences, as Political Economy, not because of its religion, but because it does not harmonize with his reason. If then Moral Science can be taught, and is taught, in our colleges without interfering with the particular religious views of any student, is it not reasonable to suppose that no such offence would be taken by parents if it were taught in our public schools? The difficulty here referred to, we believe, is more theoretical than practical and real. Theorizers speak about teaching being neutral as to religion in the public schools, but practically and really all parents without exception would be glad to have their children taught a sound Christian morality in those schools. Even those who may be immoral themselves would have their children taught to be moral. The difficulty does not lie here, in the scientific or intellectual teaching of morality. No one would be found to

file objection to a proper system of teaching in morality. And yet this is the very point usually referred to in the discussion on this subject.

The difficulty, so far as there may be a difficulty, lies in another direction, not in teaching morality, but in reaching a proper effect of it in the lives of the children. It is said that they cannot be moral in the true sense unless they are religious. Therefore in order to cultivate morality in them they should at the same time be cared for religiously, and this the public schools cannot do. There is a difficulty here, but we maintain that it cannot be lessened by any other arrangement for popular education than the one we have in this country.

The only form of government in which it can be entirely removed is a theocracy, and that we are not likely to reach in the present state of the world.

Let us consider the other methods according to which common schools may be conducted in reference to this subject. One is the plan adopted in the Protestant countries of Europe, where Church and State are united, and where the government introduces religious instruction into the schools. That can only be done where there is a national Church under the care and control of the government, and that alliance is not one we in this country would approve. It is in substance Erastianism, because it really places the Church subservient to the State. Of course this power *may* not be abused. Where the same persons are members of the State and also members of the Church, the legislation will likely be fair and honorable to the Church. But suppose the bulk of the people become indifferent to religion, then the case may soon be different. Or let the people become embittered against dissenting bodies, then you may have persecution like that, for instance, against the Puritans in England. Our country would not wish to return to that relation of Church and State.

Another method is that adopted by the Roman Catholic Church wherever it can carry it out. That theory is that the State has no commission or right to control the interest of edu-

cation, but that right belongs entirely to the Church. But to carry out that theory would require the Church to hold control over the State, as was the case during the Middle Ages, and is so still where that Church has the power. Besides, the theory is not true. The State has a share of right and responsibility in the education of its citizens. And if it has a right, then it owes a duty. The Church, the State and the Family, all have a share of right in the education of the young. The only question is how equally to distribute the duty of each. Hence, as we said, the only complete solution of the problem would be in a theocracy, where Church and State are one. But we cannot hope to realize that in the present condition of the world.

In our country a compromise has been made, without any particular plan or forethought, by which the higher education of this country has been generally taken under the control of the Church, whilst the lower education has passed under the control of the State. Whether this is the best division of responsibility that is possible where Church and State are separate, as is the case in this country, it is not for us here to say. It exists as a matter of fact. It came historically by the early colonies first establishing colleges, as Harvard and Yale, and then later, when churches established schools to educate young men for the ministry. This met a special want; but when the time came to form a plan or system for the education of children generally, it appeared wisest and best not to leave it with individuals or families, nor yet with religious bodies, but to provide for it by the State.

If a division of this kind had to be made, it was fortunate that the Church took the lead, and has kept the lead in getting hold of the higher education, for the higher always will mould the lower. The fountains are in the higher schools. They educate the educators. They provide the text-books, they lead in the advance of science and philosophy. So long as they remain under the influence of Christianity, the general education of the country will remain Christian in its general principles, its aims and tendencies. This influence may not

always be open to observation, and many there are who imagine that the process is the other way, that the moulding power ascends from the lower to the higher, but such is not the case. It is a universal principle in the process of organization that the higher always reaches down into the lower and attracts it upward to itself. The principle of life it is that lays hold of inorganic substance and elevates and refines it in the material of the plant. And it is the animal soul, a higher principle than vegetable life, that lays hold of both vegetable substance and inorganic matter, and elevates them by moulding them into living flesh. So here the principles of higher education lead the way and mould the tendencies of the lower schools.

That is one great safeguard, and one way of complementing the defect in the common schools. They will not fall under infidel influence, nor under a false utilitarianism, so long as our colleges and universities remain Christian and inculcate principles of philosophy that are in harmony with Christianity. They value education in itself as a higher good than mere physical good. They teach that the mind is more than the body, and that the development of right character and true manhood is a higher interest than mere industrial pursuits.

But there is another source from which the lack of religious teaching in our public schools is complemented; we refer to the influence that goes forth from our churches and Christian homes.

We have seen, and made it evident, we think, that the public schools may teach a system of sound morality, a morality that is in harmony with the teaching of the Bible, because that morality authenticates itself as the purest and best to enlightened reason. Now we come back here to the point, that while they may do this theoretically, yet it can reach no substantial result unless it is supported by true religion in the pupils. But is not that religion at hand, at least, in a large proportion of the children that attend the public schools? They are not godless children. They come from Christian families where they are taught the religion of the Bible. They stand in the

bosom of churches that teach the religion of Christ. Religion is a life. It does not leave the child when it enters the public school. It is under the hallowed influence of the Christian religion from day to day and week to week. Can we not truly say then that the morality that may and should be taught in the public schools is organically joined to the religious life of the child? Thus the Church and the family co-operate with the public school in the development of right character. It matters not that both religion and morality are not taught in the same room, any more than if the one were taught in one room and the other taught in another room of the same building.

The relation of the religion of the Church and the home is organically joined with the morality of the school, and thus the one complements the other. There is room for asking whether the Church and the family are doing their full duty in relation to the education of the young. If they are, and if the morality taught in the school is sound, then the education of the child, after all, is carried forward in regard to its intellectual, moral and religious nature. The different parties, the Church, the Family and the School, each contribute their part.

We might enlarge on this point, but we need only refer the reader to an article by Rev. C. S. Gerhart, now of Reading, that was published in this Review a year or two ago, and copied in the School Journal, in which this idea was brought out in a truly able manner. We may also refer to the forcible remarks of the present State Superintendent of common schools, in which he refers to the responsibility that should be shared by the Church and the family in the education of our children. We do not uphold the present system of education in this country as perfect, but we raise the question whether it is not the best that is practicable in the existing state of things in this nation. Can any one point out a better? Would the problem be solved by returning to either of the theories or methods to which we have referred? Would we be willing to return to the relation of Church and State that existed during the Mid-

dle Ages, when the Church held the State in subjection? Or, would we exchange our relation of Church and State for that which subsists, for instance, in England or Germany? We think not; and if so, then it would seem that our system of public schools is about the best we can have under the circumstances. There is nothing perfect in this world, and it is often the part of wisdom to take the best we can get.

On this question of teaching religion in our public schools, it is not only the State that is at fault, if fault there be. Suppose the State should say to the Churches of this country, you may prepare a system of religious instruction for our public schools, and we will allow you to introduce it. Does any one believe that the Churches could unite on such a course? If he does he is very unsophisticated. There would be a contest among the Churches as to what it should be. When once the Churches of this country can agree on a course of religious instruction that might be used in the public schools, we believe it might be introduced by not making it compulsory. But it is a question whether it is not best to leave this to the Churches and their Sunday Schools and catechetical teaching.

The Roman Catholic Church clamors for another arrangement; viz: that the tax raised for school purposes shall be apportioned among the Churches and let them have the sole control over the education of their own children. There would be very great, insuperable, we think, difficulty in carrying out such a plan. Even if it could be done, we deny the principle that any Church can claim the sole control over the education of their children. Those children belong to the State as well as to the Church, and the State has some responsibility in regard to their education. That was the trouble in Germany, where the Roman Catholic Church wanted to shut out the civil government from any part in the education of Roman Catholic children. The Government said we insist on it that your children shall be taught the constitution of the government under which they live, shall be taught loyalty to that Government, otherwise a Church might be raising up a class of citizens in-

imical to the country in which they live, and that would be a wrong to the State. The Roman Catholic theory that only the Church has a right to teach will not be granted by Protestants. It is only a relic of the whole theory that prevailed during the Middle Ages, when the Church tyrannized over the State.

Practically we do not believe there would be any difficulty in introducing certain religious elements into the public schools in communities where the people are generally of one religious faith. The reading of the Bible, the repetition of the Creed and the Lord's Prayer, and the recitation of the Ten Commandments might be introduced, provided no one would object, and there are many districts in Pennsylvania where no one would do so.*

But so far as the question of moral culture is concerned we think there is no real difficulty in the way. What is needed is a course of instruction, prepared with care, and adapted to the

* Since writing the above we have seen in one of our daily papers a report of a case that came before the court, in Iowa, that bears directly on this point. A father complained that the teachers of his two little girls turned the school from its lawful design into a place of worship and religious instruction, and made of themselves "ministers of religion therein, in the presence and hearing of all their pupils." It seems that in the school complained of, the Bible was daily read, the teachers and pupils repeated the Lord's Prayer, and religious hymns were sung. An appeal was made to the court for an injunction, after other means to put a stop to these exercises failed. Judge Burton refused the injunction. He said that the charge in regard to turning the school into a place of worship, or religious instruction, was more specious than sound, and that the constitutional provision of the State of Iowa, granting religious toleration, and prohibiting the Legislature from providing any religious establishment, is not contravened by laws which recognize the Scriptures, or the Supreme Being, or Sunday as a religious day of rest, but that such laws are legal and valid.

The difficulty here presented could be avoided, we think, as remarked elsewhere in this article, by allowing those who do not wish to engage in such simple religious exercise, to absent themselves while it is going forward. Where the large majority of parents desire such an exercise, we do not see why their desire should not be gratified on such conditions. The religious exercises should be simple, however, and free from any sectarian bias. We believe if such permission were given to those who might not approve of the exercise it would be very rarely accepted.

different grades of schools. In the primary schools it should be very simple, and taught for the most part orally. In the secondary schools a work with questions and answers might be adopted. In the high schools a more elaborate work could be used. There are, no doubt, some manuals already prepared, and we know that in some high schools the elements of Moral Philosophy are taught. But we know of no work that properly comes up to our idea of what such a work should be. It should take up the moral nature of man, explain the nature of the will, its degrees of development, then also the conscience and moral responsibility. It should develop the idea of character and its different grades, both good and bad. It should devote a part to the subject of virtue, and another to the subject of duties, giving a full classification of duties. It might also contain some elementary teaching on the nature of the family and the State. We are sure no objection would stand against introducing such a system of moral teaching in our public schools. It should be permeated with the spirit of Christianity, and that could be without introducing any sectarian religious tenets, without going beyond the sphere of the moral. Let that be done, and let emphasis be laid on the importance of moral culture, both in the way of theoretical teaching and proper government and discipline, and join with it the cultivation of good manners, which are nearly allied to morals, and many objections now urged against the public schools would cease. Our system of education, taking it all in all, including the higher departments and the lower, and having them properly welded together, would perhaps be equal to any in other countries, and at any rate best suited to our government.

In giving this general endorsement to the general system of education in this country, as being best adapted to our form of government, we do not deny that many and serious defects still cling to it. A great deal has been done to make our schools more effective, but a great deal yet remains to be done.

One of the important improvements needed in them is the securing of teachers who will continue in the work of teaching,

who may acquire wisdom and skill with age. In one view the wonder is that our schools are as good as they are, when it is considered that they are for the most part in the hands of young men as teachers who have not yet become of age, who have not prepared for any profession in life, who adopt teaching school solely as a stepping-stone to something else, that is, to earn a little money to enable them to go on with their studies looking to some other pursuit. The reason of this is, that the salaries paid are much too inadequate to support men who would make it their profession for life.

Now every one feels that especially in the matter of moral culture not much can be expected from such teachers. They may generally be of good character; we believe they are: but in the first place they cannot exert the moral influence over children that could be exerted by those who have attained mature age, and in the second place they are not associated with their pupils long enough for a relationship to grow up between them and their scholars. Let the same teacher have the instructing of the same pupils for years, let him see them grow up to youth and incipient manhood under his care, and this whole matter of moral influence will be vastly changed. The teacher will feel his responsibility more than is possible under the present frequent change of teachers. He will grow into deeper interest in their welfare, and the scholars will grow into a greater intimacy with him. They will learn to know him better and to love him more. There will be more weight in his words, especially on moral subjects. It would, indeed, be somewhat of an absurdity to place moral teaching into the hands of some of the young men, almost boys themselves, to use for the benefit of their pupils. Their character and weight of influence are so weak that little effect would be produced.

The remedy for this lies in the hands of the people. They can correct the evil whenever they wish. If they raise the salary of the teacher, and engage his services longer during the year, it will soon begin to correct itself. Men will then engage in teaching as a profession and continue in it as a life-

work, and the effect in the way of moral influence over the scholars will be greatly changed.

It is a mistake to engage the young and inexperienced for so responsible a work. It implies that the people who support the schools themselves regard them as designed merely for intellectual work. If the very young man can only pass his examination and teach the branches required, that is all they expect of him. They feel that as parents they need the experience of age to perform their duty to their children, and yet they are ready and willing to entrust them for the greater portion of their waking hours to a young man of no experience and little real knowledge of the work of moulding the character of children.

But this is not the fault of the system as such. As indicated, it can easily be remedied. So in regard to other defects to which we might refer. Both in our higher and lower education there is much still to be done. A closer union ought to exist between our common schools and our colleges. The high school should be a real link between them. But this, too, can be effected, and the whole work can be organized so as to constitute one system. The most pressing reform at present needed, in our opinion, is to elevate the moral culture of the scholars into greater importance, and make it as really a part of the educational work as intellectual culture. That will go very far to remove the objection that our schools are educating the head, the intellect, without regard to the moral direction it is to have.

II.

REVELATION AND SCIENCE.

BY M. KIEFFER, D. D.

THE long-continued controversy between the friends of Christianity and its enemies in the broad and open field of free inquiry has of late assumed such a character as to make the impression on many serious minds that after all we have not an "undoubted Christian faith." The foundations seem to be insecure, and "should these be removed what will the righteous do?"

There are mighty men of valor on both sides of the question, men intellectually and morally great. Every where we see well defined individualities, conspicuous personages, brightly shining lights amid the surrounding darkness, stars indeed in the firmament of the literary world. Yet the darkness is not dissipated. The great scene of conflict resembles the battle between two great armies fought by star-light when, owing to the haziness of the night the stars cannot be clearly seen; the battle line is not well defined, the colors and uniforms of the friends cannot be distinguished from those of the foe. To speak without a figure, Christian interpreters of revelation and science often play into the hands of their enemies, whilst on the contrary non-Christian scientists, the mere children of nature, often unfold the truth in such a manner as actually to strengthen the Christian's faith.

The proverb of the ancients, "Philosophy deeply studied leads the mind back to God, and superficially studied it leads the mind away from Him" suggests the still deeper thought which in our day is also passing into a proverb: *Christianity* deeply studied brings the mind near to God, but superficially studied, it too also leads the mind away from Him.

The average mind of the human family and even that of literary men is superficial ; hence in all ages of the world philosophy true in itself, pure indeed and holy, has been claimed on the side of infidelity. Thus the ancient Atomical Philosophy as developed by Democritus and his co-laborers, whilst it landed many of its students in downright Atheism, in the minds of such deep thinkers as Aristotle, Plato, Plotinus, and many others it strengthened their faith in God. Their whole conception of the eternity of matter, lived and moved in the deeper God-consciousness which gave form and color to all that they thought and wrote. Their reasoning on the immortality of the soul, the human trichotomy ; body, soul, and spirit, and the ultimate ground of objective being is such an approach to the ideal truth as even to justify an inspired "Apostle in making a distinction between the true philosophy, and a philosophy falsely so called." Thus we must always distinguish between the true and the false, and even between the principle and its advocate. Philosophy, the love of wisdom, is one thing, yet we know that not every philosopher actualizes its true idea. Science (*wissenschaft*) systematic or wrought knowledge is one thing in idea, and actualized by scientists it is another thing altogether. We cannot with propriety speak of pseudo-science, but the world is full of pseudo-scientists. There as elsewhere the wheat and the tares are permitted to grow up together in the same field until the day of final separation. In the higher sphere of Christianity the distinction is still broader and deeper. This is the only true, the absolute religion. In its author who is head over all things to His church, the ideal is fully and perfectly actualized. But those who bear the Christian name are perfect only in possibility. Their language is ever in accord with that of the inspired Apostle : "Not as though we were already perfect" or "had already attained;" "but leaving the things which are behind we press forward towards the mark of the prize of our high calling in Christ Jesus." At best whilst they tabernacle in the flesh "they only see through a glass darkly." Hence the endless diversity of view and of doctrine in the

church: even the watchmen upon the walls of Zion do not see eye to eye. And we hear infidels ask: Why should we agree with Christian interpreters of revelation and science since they are not agreed among themselves? The question has force.

But the question from the other side has greater force. Shall we give up our spiritual birth-right for the communion of a brotherhood whose parentage is neither human nor divine?

Nothing is gained however for the cause of truth by indulging in acrimony. Let us rejoice rather that the light of divine revelation is shining upon our world more and more unto the perfect day. Let us be thankful also for the rich discoveries of modern science whether they have been made by minds sanctified or unsanctified. The raven is an unclean bird yet it brought wholesome and nutritious food to Elijah. When we give thanks for the fruits of the earth and our daily bread, we do not ask whether the broad acres have been cultivated by saints or sinners. Thus when we enjoy our food and clothing, scientifically prepared, and when we remember that the joys of human life generally are conditioned by the matured fruits of Philosophy of Art, and science, we can sympathize the more with those who do not know at all whence these blessings come, and we can gracefully throw the mantle of charity over the faults and mistakes of believing interpreters of truth, who, though eminent and learned, have not yet discovered (in our humble opinion) the true reason why the aliens are not put to flight—and why the ark of the covenant is still in danger. The case demands the measuring of strength and skill in warfare in an open field battle yet to be fought under the clear light of the central sun of the universe. It demands the development of *positive* truth, truth in its unity over against every form of separatism, truth in its purity over against the errors and glosses of a philosophy falsely so called.

It must be our first effort to attain to a clear and distinct conception of what revelation really is; then we shall find that the true idea of science will readily suggest itself to the mind: and this knowledge gained cannot help discovering the

ultimate ground of their union and reconciliation. By revelation is usually understood the Bible, or its contents rather, the book itself being regarded as the archive or sacred depository of the truth which God has made known to man. It is the norm of faith and rule of life. Then we have the great book of nature, likewise infilled with the divine truth, and for this reason it is also the word of God. The truth of the Bible is settled and fixed; no one dare add to or take from it. It is settled in Heaven; it is settled on earth for men.

In both instances the word revelation is usually taken in the passive and not in the active sense; just as the schoolmen were wont to speak of the "creatio activa sumpta," and the "creatio passiva sumpta." By the active creation they meant the activity by which God brought into existence, and completed that which was not, and by the creatio passiva they understood the result of the creative activity as finished for all time. The works of God it is thought must need have a limit. They must be bounded by time and space: as we are told in Gen. ii. 2. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

But it has been conceived that this refers only to the six days of creation previously described, and that, as God's power and wisdom are infinite, He may roll worlds into being, create suns, moons and stars, and even solar systems ad infinitum. The only limit of which we can conceive is in God's sovereign pleasure; since it is for His own pleasure all things were created.

Whether the view will hold or not that God is ever active as creator bringing into existence worlds and rational creatures innumerable that He might bless them for His own praise, of this we are quite certain, that to restrict the idea of revelation to its passive sense is contrary to its own postulate. Such restriction we think has been the principal cause of the contradictions and confusion in which our subject is involved. It is a fair presumption certainly, that if the personal God has spoken

to us personal creatures He can make Himself heard and understood. But if His word is deposited in a sacred archive, it is in the form of a book written in Hebrew and in Greek, and then translated into English and handed down to us by a great company of interpreters and critics no two of whom think exactly alike, is it God's word to us by the time it reaches the ear? And can we receive it as the norm of our faith?

The very facts in the case under this view create a doubt. The voice that we hear, though originally from heaven, gives an uncertain sound; the objectivity held up to our view in this outward way as a mirror does not reflect clearly the image of either the divine or the human. The norm of our faith does not become life and power. It is rather "a letter that killeth"; God's last will and testament sealed with the blood of His only begotten Son has become the occasion of strife among His children.

The criticism and higher criticism of our day with all their knowledge and philological wisdom fail to bring to us the blessing of certitude. The cause of the failure is obvious. The Bible is put in the category of classical authors, and it is studied just as in our colleges the students learn Latin and Greek, as a dead language. They may graduate with the highest honor and they may appear very learned among us common folk, but place them in the society of those whose native and living language is the Latin or Greek, and they at once become owl-like.

The Christology of our church whose language has become as familiar to some of us as household words, is a nearer approach to the true idea. According to its teaching the Bible, the inspired word of God, takes its character from the personal word. Christ is in fact the inspiration of the Bible. Just as in the birth of our Saviour into the world the Son of God became the Son of man and yet continues to be very God in personal union with humanity so by the inspiration of the sacred Scriptures has the absolute word, the Logos, become the word of man, and yet continues to be the word that was with God and is God.

He is in the entire fulness of the revelation, the Alpha and Omega of the Bible, and every word in it is His word.

Under this objective view it is certainly perfect, full and complete. In this sense also it is the completion of the other wondrous form of the divine self-manifestation in the great book of nature.

Here Christ is also the First and the Last, the Beginning and the End. Viewed as a temple He is its foundation, its chief corner-stone, and the entire fulness of its inner glory.

But the natural is complete in the supernatural, and as the spoken word of God it is also complete in Him. Hence the natural revelation and supernatural are but a twofoldness. The two great words of Jehovah, the one spoken when the worlds were rolled into being, and the other by the ancient prophets, and in these last days by the only begotten Son of God, are one and the same. Rightly understood, therefore, their teachings cannot be contradictory.

We here respectfully ask not to be understood as saying that the Bible is nothing more than a republication of the book of nature. What we are trying to say, is that taking man as he is, nature though a clear manifestation of God's presence and power, has not the power to authenticate itself as the absolute revelation. It is a type, an adumbration, a prophecy postulating through man the medium of its conscious intelligence, its fulfilment in the personal union of the absolute work with the time form of its manifestation.

Holding the Bible then to be the archive which has for its contents the personal word of God, which is the divine human, and hence the divine natural, we cannot conceive of any other besides this. The idea is all comprehensive like that of being.

There can be no conception of being above or beside the absolute and the relative God and the created universe living and moving in Him.

Yet we must not infer that this grand and sublime Christological view of the Bible can of itself overcome and master the opposing forces arrayed against it. The crucified and now

glorified Christ may in this objective way stand in our very midst; and truly say to us as He did to His own countrymen to whom He had come: "There standeth one among you whom ye know not." Theology may be an approximation to the true idea, and we believe that Christology is a still nearer approach to it.

The spoken and written word of Him who in one person is very God and very man to be a real revelation for us men must be something more than an objectivity (a Gegenstentlichkeit).

Even as the presence of God in Christ His Son, a presence, from which the numberless objects that make up the created universe derive their reality, it is a sealed book; its language is ancient, foreign, a dead language, because the nation by whom it was spoken has long since passed away.

Approached in this outward way the Bible in the hands of its readers and interpreters must, in the very nature of the case, fail to authenticate itself as the word of God: it comes thus to have as many meanings as there are minds engaged in its study. Frequently the most contradictory and the most absurd doctrines are claimed as biblical.

The many sects, as well as the most churchly Christians, heretics and the orthodox, claim and use this sacred archive as their text book. And the result is that the Church, the new Jerusalem that came down from heaven seems more like the ancient Babel than the city of peace: "a confused mixture of sounds, a combination of discordant utterances."

Neither theology nor Christology can of itself bring order out of this confusion of tongues, and bring the long continued war of words to a peaceful close. They may both come to us with their suggestions and recommendations, many of them very good, but not fully satisfactory. On the subject in hand e.g. they would quiet the timid by assuring them that revelation and science move on different planes. "The Bible does not teach geology and astronomy, &c., hence there can be no contradiction," just as little as between two teachers who never got to know anything of each other.

We must confess that in effect we cannot see the difference between this view and that ancient heresy which separated the two natures of the incarnate Son of God. To say the very least it looks like beating a retreat. It is an encouragement to the Philistines to invade the promised land: it is a virtual elimination of the divine from nature itself—hence from all natural science; it separates God from the human world, and thus eliminates the divine factor of history—the science of all sciences.

The true theology is certainly Christological. But the Christology that answers to the true idea of revelation must culminate in pneumatology, “the science of mind or spirit, treating of the divine mind, the angelic mind, and the human mind.” Not the divine alone, not the human alone—not the divine even as present in the objective forms of its self-manifestation can fully satisfy the earnest inquirer after truth in its ultimate ground. This high end can only be reached in the spirit in the way of personal union and communion of mind with mind, the mind of God with the mind of man. The revelation from above and from about us to be real and effectual must also be subjective; it must be within us illumining every chamber of our inner being.

We must not forget that the Son of God became the Son of man in virtue of His conception by the Holy Ghost. His whole life as it was on earth, and as it is now in heaven, and ever shall be, is in the Spirit. By that same Spirit the absolute word became the word of man (as said before) in the form of the Bible. “Holy men of God wrote as they were moved by the Holy Ghost.” And according to this we are to walk in the Spirit; live, learn, think, speak in the Spirit.

Christ is the central sun of the universe, and the light of our world, yet we cannot see this brightly shining light but by the Spirit. He *reveals* Christ unto us; or as we are expressly told: “he takes of what is Christ’s and shows it unto us.” “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for

the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God." 2 Cor. 2 : 8-11. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12 : 3. "But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14 : 26. This of itself is sufficient to settle finally the question of two planes, which makes room for all sorts of scientists to live and move freely on that of nature, whilst the spiritually-minded have the like freedom in the sphere of the supernatural. A compromise which gives the enemy all that he asks for, namely, possession of the earth and its inhabitants except the few weak ones who are not satisfied with this beautiful home. But the fact in the case is positively this: the natural, including the heavens and the earth with their inhabitants, is in the supernatural and from it. They cannot and do not exist apart.

The true and all comprehensive idea of revelation is that of God, the Lord, every where present, making Himself known to His rational creatures by His Spirit. The Bible is the Book of God, just because it contains and conveys this great truth.

It is not a mere "Thus the Lord said," but it is the solemn : "Thus saith the Lord." He who spoke in ancient times, ever liveth and ever speaketh. His work is not bound because it was once spoken to be recorded. His holy and eternal truth is life and power ; He is the truth and life.

As His creative power is ever active in preserving the worlds and in creating all things new, so He is ever active in "manifesting forth His glory." The absolute person is ever sounding the depths of His own being, ever thinking, and ever speaking to the myriads of personal creatures throughout the universe, that they may rightly know and praise Him forever.

Leaving out of view at present the angelic world and taking our term in its active and true sense, viz : God present with us in His Son by the Spirit, speaking to us face to face, as a friend

speaketh to a friend; yea, present in the most intimate communion of spirit with spirit, then all becomes clear and distinct vision within us, around us and above us. We realize that we are in God, and that in Him there is no darkness at all. The eye being single the whole body is full of light, the individual body, the body of humanity in Christ, the body of all things reheaded in Him. The whole physical universe is aglow with the divine light and love. We can find no place where God is not, so no place can be found where He is not present by the Spirit in His Son who is the light of the world, God's spoken and ever speaking word.

This is so now, has been so from time's beginning, and shall be so till time shall be no more. He who is the same yesterday, to-day, and for ever, is truth manifesting and revealing now, as He was and ever shall be world without end.

The Bible then is the living word of God; "Quick and powerful; sharper than a two-edged sword," and not a dead language, because the nation that spoke it originally has never become extinct: "This generation shall not pass away till all shall be fulfilled." God has always had, and always will have His own peculiar people as witnesses of the truth. This nationality as every other, is older than its written language. God wrote living epistles to be seen and read long before the art of writing was discovered. The truth that lived in our first parents, in Abel, in Seth, in Enoch, in Noah, and in Abraham, is older than the parchment on which it came to be subsequently written.

Real history must in the nature of the case go before written history. So the true idea of revelation must be born in the human consciousness before it can take the form of the spoken or written word. It must be conceded that the church is older than the Bible; not older of course than the *truth* of the Bible that was never born and can never die, but older than the inspired *record* of the truth.

The Church of Christ, the fulness of Him that filleth all in all, is accordingly the primary type and form of the divine

revelation as apprehended. The family of God, His children adopted in Christ His only begotten Son by the Spirit, are in virtue of this internal and real union with the truth the children of light. The living truth within them has enabled God's people in all ages to recognize and know it in the outward forms of its expression. Revelation begets revelation. In the light we see light.

On this principle the Christ consciousness of the primitive church enabled her to distinguish between the true and the false, the genuine and the spurious in settling the canonicity of the Bible. The inspired Scriptures collected in this Book of books, express the native thought of Christ, and of those who are really His; and hence they are ever bound to think and speak according to the analogy of the inspired Scriptures. The norm of faith and life must also be the norm of thought and word. There can be no dualism between the Church and the Bible. He is the life of the one and the truth of the other. The life of Christ in His mystical body is conscious, intelligent, and hence it *must* take the form of thought and word.

The Bible is that word in its all comprehensive meaning. Its language, whether historical, prophetic, preceptive, or devotional, is living and can never die. It is the personal word ever speaking. . . .

It is human and natural, because Christ is human, and in the highest sense natural. So it is divine, because He is divine, supernatural, because He is supernatural.

This gives us the ultimate ground of the mystical or life union, which, according to all sound philosophy, subsists between the universe of mind and that of matter. It is felt that materialism, whether ancient, or modern, pure and simple, cannot answer to the true idea of physical science, because it contradicts the facts of consciousness with which we come in daily contact. The world building of the Atheistic thinkers on the principle of the Atomic, the Nebular, the dust theory, or by whatever name they may call it, is no less puerile than the building of houses, churches and cities, by boys who are amus-

ing themselves with the round sticks gathered from the forest, or the corn-cobs found in the barn of a farmer. Over against such absurd speculation Lord Bacon has truly said, "When Democritus and Epicurus advanced their atoms, they were thus far tolerated by some; but when they asserted the fabric of all things to be raised by a fortuitous concourse of these atoms, without the help of mind, they became universally ridiculous. So far are physical causes from drawing off men from God and Providence, that on the contrary, the philosophers employed in discovering them, can find no rest but in flying to God and Providence at last." On this point the eloquent language of the celebrated philosopher Kant has great force:

"The present world opens to us so immense a spectacle of diversity, order, fitness and beauty; whether we pursue these in the infinity of space, or in its unlimited division, that, even according to the knowledge which our weak reason has been enabled to acquire of the same, all language fails in expression as to so many and great wonders—all number in measuring their power—so that our judgment of the whole must terminate in a speechless, but so much the more eloquent astonishment. Everywhere we see a chain of effects and causes, of ends and means; regularity in origin and disappearance; and since nothing has come of itself into the state in which it is, it always thus indicates further back, another thing as its cause, which renders necessary exactly the same further inquiry: so that in such a way the great whole must sink into the abyss of nothing, if we did not admit of something of itself originally and independently external to this infinite contingent, which maintains it and as the cause of its origin at the same time secured its duration."

To express the same profound idea in popular language, we would say, "that the Great Jehovah who rolled the worlds into being does not permit them to drop from His benignant and omnipotent hand." "It is in and for and through him that all things consist." This is the satisfactory and gratifying truth which philosophy, as the pure love of wisdom, has ever been

seeking and could not find. The mysterious union between the physical universe and the metaphysical has ever been acknowledged. The phenomenal world with all its wonders is conceded to be the *result* of causes and forces that cannot be seen with the outward eye. But the ground of this mystical union and causal connection the human reason could never fathom. This was a secret that needed to be revealed: the secret of *all* secrets and its revelation is the bringing into the human mind the light of eternal day: the light of the knowledge of the glory of God, as it is in Himself, and as it is in the universe created by Him. This is the mystery, or secret of the personal union of God with man, of the supernatural with the natural, of the invisible with the visible. "All things consist," or stand together in a person, in God the absolute person: not in God as transcendent, but as immanent. In Him the incarnate Lord, who is, just in virtue of His hypostatical union with humanity the life and light of our world, and of all worlds.

There is no life, no goodness, no truth or light in any creature that was not first in God and is from Him. And the point that we now make is this that there is no such communication of truth and light to the rational creature except through Him who has joined our nature to His own in a real personal union. God manifested in the flesh is God manifested, and manifesting Himself everywhere and always in time and in eternity.

This we give out, this we publish as the true IDEA of revelation, God made known in His incarnate Son and in Him ever making Himself known more and more by His Spirit.

From this all comprehensive idea that of science follows as corollary. They are related just as the absolute and the relative: we cannot conceive of the latter without the former. And we are prepared to make the declaration without the least fear of contradiction from either friend or foe, that science, truly so called, cannot start without revelation, and that it is dependent upon it in every stage of its development.

It is surprising that good Christian men who in their very prayers acknowledge that we live and move and have our being

in God, indulge the conceit that knowledge can be gained, and science developed independently of God, as though thinking and willing were not living, or as though living normally did not involve normal thought and volition. "Science is knowledge reduced to system." "In a more distinctive sense, it embraces those branches of knowledge which give a positive statement of truth as founded in the nature of things."

The truth then is the essential element in which it lives and moves; the absolute truth, as revealed in the endlessly diversified forms of relative and dependent existence. Without such revelation we repeat, science can have no genesis, much less an exodus.

Since it has been born, singular to relate, foolish men imagine that it had its origin in themselves or in the brain of man. There is in them a strong aversion to the idea of authority: they have an instinctive feeling that if the Bible be true, its revelation must be *absolute*. As such, they conceive, it is a restraint, and a limit to their freedom. They have no conception at all that the absolute authority is the absolute freedom; and that this can only be enjoyed by the personal creature in the way of obedience. Just here we reach the point where we can test the question whether faith comes before knowledge or knowledge before faith: or in other words, whether it is possible for man to learn anything, whatever, except on the authority of revelation. Let us in regular Baconian style, test the question fairly. Let facts and experience be summoned as witnesses in the case. We invite the reader to go with us to an elementary school: the one in which we had ourselves the honor of teaching at an early day, when teachers generally *were feared* by the child much more than they were honored and respected. Of two of the scholars, one Tommie R., and the other Mary Mc.—it was said they could not be taught the alphabet, that they had been in school with strict and cross teachers two full quarters, and all for naught. "The third quarter will be the charm," said the young and hopeful teacher.

The first thing to be done was to win the affections and confidence of the timid children of seven years, who had been frightened out of every thing except their growth. Their wits and presence of mind were all gone. After the lapse of several days, however, no rod being seen and no scolding heard, and it being felt that kindness is the law of government, the children were induced to make the effort to learn. Tommie was first called up to say the A. B. C. They were described and their forms carefully observed. "That will do, you will learn, my dear boy," said the teacher. Then Mary came with the same hopeful result.

But day after day passed and Tommie did not learn a letter, whilst Mary learned all of hers, and soon began to spell and read. What is the reason of the difference between these two children? Intellectually very little. But morally for about two weeks there was a heaven-wide difference. Mary loved and believed her teacher. She received his teaching as ultimate authority; when he asked her, "How do you know that this letter is A, and that one B, &c." She replied simply, "Because you told me so." Her school learning as well as her home learning was by faith in her teachers. And cannot any person see in this simple illustration, that all knowledge is acquired in this way, that is, by the obedience of faith, and that without this nothing whatever can be known?

Our unbelieving Thomas had intellect; he had learned many things at home; there he believed what was told him by his parents; but in school the inborn unbelief became too apparent.

He would say to his kind teacher: "You say this is A, it looks like a three-cornered harrow; and this is B, it looks like the bull's foot, but I don't believe any such stuff." He continued in this state of unbelief and disobedience to the authority over him several weeks; then he concluded to submit, and from that time he learned encouragingly well.

Is it not precisely so with all the scholars in the school of the great Jehovah? They all think and learn of course. But they do not all gain a knowledge of the truth in its ultimate

ground; because they have lost sight of the paramount teacher; and under teachers, such as parents, and magistrates, and ministers of the word, though divinely ordained, are regarded as holding office without authority. The effort has been amongst many of the scholars in this great school to bar out the Divine Master, and all chosen to teach in His name. They imagine, that these being out, they are free, free to learn or not to learn, each one free to do as he listeth. But does the history of the school prove that there is real freedom of thought where this is the case?

In fact the Great Master cannot be ruled out. His authority is ever and every where present; but what is the state of things where it is imagined not to be present? Is there certain knowledge? Is there a true philosophy? Is there pure science? These may be, and indeed are, claimed by the deluded ones. Deluded because their unbelief in God and His word, is also a belief; they are given over, the whole company of them, to believe a lie. Having barred out the Paramount and only true teacher they have taken in the father of lies, whose nature it is to deceive by perverting the truth. Poor lying devil, he has no dominion, no school lawfully his own, hence he is glad to be employed by God's disobedient children, that he may teach them to be cunning like himself.

The temptation of our first parents in Paradise is constantly repeating itself in the history of their posterity. There is a constant mingling of truth with error; because only in this way can the work of deception and delusion be accomplished.

But not to lose sight for a moment of the important point before us, we repeat that it is not in the way of ratiocination that a certain knowledge of the truth can be gained, (there the Philosophy of Lord Bacon is at fault); but this priceless boon is obtained in the way of obedience to the truth divinely revealed. To hear this and to obey it is certain knowledge, whilst disobedience is always accompanied with uncertainty and doubt.

The freedom of thought is of course not denied; we offer

no plea for a blind obedience to authority. But we maintain that in the order and nature of things, the practical has the precedence and the theoretical is dependent upon it for the certainty of its conclusions. As a good man has said: "Obedience is the organ of knowledge." And He who taught as never man taught, has expressly said: "If any man will do his will he shall know of the doctrine whether it be of God." Our great Exemplar knew the truth because He did it, and He here assures us that the law of His life may become the law of our life, and as He learned to know the truth so may we.

But we are piously told, "that means the doctrine of the Gospel, it relates to spiritual things; it does not mean scientific truth; it don't relate to astronomy, geology, chemistry, &c." Why not? What right have thinkers to separate the things which God hath joined together? It is helpful to distinguish, indeed that is necessary; but to *separate* is always destructive of life, where life exists. The Bible reveals the facts of science no less clearly than it does the facts of redemption. And it is just on this point we insist that the learned advocates of revelation, from the theistic and even Christological stand-points, should review their able works, and if possible, correct their mistakes. Just there they have left the gates open for the enemy to come into the city of peace and destroy its peace.

As soon as we open the Bible, or enter the great school of the Teacher of all teachers, we want to know the origin of this wondrous order of things by which we are apprehended, and from which we cannot escape. And here we learn its genesis, as it can be learned nowhere else, in a single chapter. How majestic the opening of the lesson. "In the beginning God created the heavens and the earth." Here is the Alpha, the first letter of the alphabet: in it is the germ of all knowledge, and consequently of all science, or knowledge wrought out according to the law of rational thought. Here we have at once the union of the personal God, and that which is objective to Him, the creator and the creation, answering precisely to the

wondrous declaration of our incarnate Lord: "I am the Alpha and Omega, the beginning and the ending, who was, and is, and is to come; the Almighty," Rev. I., 8. As the process of the creation and its revelation goes forward in and by Him so it ends in Him;" in Him as man, the ideal man, "the express image of the Father's person and the brightness of His glory," the Omega. Now we ask, have we not in this Alphabet of the Bible the germinal truth of the natural sciences as well as that of pneumatology, which is the culmination of theology and Christology? Is not the will of God, who created the natural heavens, the law of the stars as it is of the spiritual heaven above the stars? Why then should Christian men study astronomy as though it were not a divine science? And since the earth is the Lord's, and the fulness thereof, since His will is the law of its being, since indeed it is His book written full in the inside and outside with His own hand, how can geology be any the less a divine science than that of the Spirit? The Spirit that moved upon the face of the deep, and brought this beautiful cosmos out of the dark chaos, is ever in it as its life, as the law of its unity, its order and its beauty. That is the very Spirit of revelation, and it is related to the whole creation, physical and metaphysical, as the contents are related to the form, or as the soul is related to the body. All physical science therefore, whether it be geology, chemistry, anatomy, botany, or astronomy, like Christianity itself, is divine natural; and as the contents of human thought, it is divine human. This it is in its genesis, and in its exodus from first to last.

But how can we certify ourselves of this? Simply, we reply again, in the way of intelligent, confident, and loving obedience. I know that the first letter of this primary alphabet is Alpha; the Lord God has told me so: He has described this letter. He has told me who it is and what it is: "The Beginning." The spirit of love and obedience within me says: "Your life is not of itself, it is derived from and depends upon a higher life—the absolute." I believe that: I cannot doubt it. And all the

sophistry of our skeptical world cannot persuade me to the contrary. It is vastly more rational than any infidel theory that has yet been advanced of the origin of things. All the world building of the Philosophers appears as right down foolishness to the person who has properly learned this lesson. And just as it was and is impossible for the human reason of itself to discover the origin of things, so it is impossible for it to give them their proper names without the divine aid. Men can only learn these as they are taught. God called the light day, and the darkness He called night. He called the firmament Heaven; the dry land He called earth, and the gathering together of the waters He called seas. And thus, by giving every thing in existence its peculiar nature, He gave it its proper name.

Then after man was made in the divine image, every beast of the field formed out of the ground and every fowl of the air, the Lord God brought unto Adam to see what he would call them; and whatsoever Adam called every living creature that was the name thereof: *i. e.*, in the beginning, the teaching of the rudiments of natural science was a success. The objective revelation was believed and apprehended by the pupil, and thus, in the domain of the human mind, the truth of the revelation germinates as the truth of science; and in the subsequent stages of its development it must ever be distinguished by this essential characteristic. A volume might be written to verify this statement. But in a brief article the mere naming of a few of the principal branches of scientific study must suffice. They can be embraced under the general idea of history: this is the most comprehensive study that can occupy the mind—the history of persons, of families, of nations, their literature, their religions, their morality—for philosophy, the sciences and art, have also their history—and we ask, is there any thing in it all worth the knowing if its divine factor be eliminated: for this is at once to eliminate the truth, the element alone in which the mind can be satisfied.

We are fully aware that separatistic thinkers claim to have the truth in the philosophies and sciences, apart from revela-

tion; but was there ever a claim more unfounded? Is not God one? Is not the creation one? Is not the creation dependent on the creator? Is not the personal oneness of the supernatural and the natural real? Then the truth must be apprehended in its unity, if apprehended at all.

As soon as you separate the flower from its native stem it loses its fragrance; it withers and dies. Disconnect, if possible, the rays of the sun's light from that bright luminary, and they become darkness. When man goes away from God, the source of life, he goes down to the dark gate of death, yea, into outer darkness. To philosophize upon a merely reflected light, as from the moon and stars, not considering it in its relation to its perennial fountain, is certainly not the way to get wisdom. So to study the philosophies and sciences of the intellectual world, to learn the languages, the laws of interpretation, the art of criticism, and the higher criticism even of the Bible, to the neglect of that faith which discerns the whole body of truth as it is in its unity, is to fail in securing the inestimable blessing of certitude. Uncertainty and doubt are the inevitable result. All such study, as said, has its place, it has its value; but its real value is conditioned by character. "The secrets of the Lord are with those who fear Him." "The pure in heart shall see God." They see Him in His works, in His providences, in His spoken word, and especially in the person of His Son, who has said, "Whosoever hath seen me hath seen the Father."

The thinking of God's word, or anything else, can of itself never bring certain knowledge; in order to this it must be accompanied by the act of the will. So it is in the sphere of nature, and in that of grace, for the same divine will is the law of all the kingdoms of God's great empire. When during the late civil war the two great armies under Generals Meade and Lee were drawn up in battle array at Gettysburg, there was evidence of intelligence, of the knowledge of the art of war; there was intense thought, but the *certainty* of the victory on the side of the right could only be attained by the actual fighting done by our brave soldiers whose heroic determination was victory or death.

A mine of precious metal is discovered on a neighboring mountain. Experts examine its quality and its quantity. The stakes are set, the angles are taken, and the distance from the mine to the market is carefully measured. All this requires intelligence and thought. But to become certain of the value of the discovery, the work of mining, taking the metal to the market, and turning it to practical account must be actually done.

Thus to know with certainty that the Bible is God's word, we must not only formulate its doctrines, or take them as formulated for us by others, as in our theologies or creeds, but we must hear and obey the word; we must live the truth, do the truth, then we shall know that it is of God. "This is the victory that overcometh the world," with all its opposition and its errors, "even our faith." The faith that not only serves as a shield against the fiery darts of the enemy, but with a will takes and wields the sword of the Spirit in the way of aggressive warfare.

Faith and Repentance, as revealed doctrines, have been beautifully formulated again and again, but the most satisfactory proof of the doctrines is simply to believe and repent. . . .

The experience of loving obedience and loyalty to the King of kings and Lord of the universe, instead of being that of servitude, is the enjoyment of the most perfect freedom. Only they whom the truth has made free, are free indeed. What is real freedom? Is it the setting up of the authority of the human reason against the word of God? Is it the effort to dethrone the Almighty? Does history furnish a single instance of a nation being free who set at naught the law of God? Were the Israelites free when they violated God's law? Were they not then defeated and taken captive? Were the Greeks and the Romans free when they no longer feared the gods, and when their general wilfulness took the place of the civil authority divinely ordained? Was the French nation free when infidelity reigned supreme? To all these questions history gives one uniform answer: Rebellion against divine authority, then anarchy, then despotism and bonds.

There can be no freedom of the human will except in its harmony with God's will; nor of human thought except it have the divine thought as its soul and spirit, and certainly no freedom of human speech which is not in the element of truth. To speak of the revealed truth of God as a restraint! Yes, it restrains from sin and death. Is the state of sin freedom? Is the fear of its consequences freedom? Let the consciences of those who know their real state before God answer.

That restraint which infidelity so much dreads is nothing more or less than the hand of divine love that would bring us into normal relation to ourselves, to our environments, and to God. In that relation we live and move forward freely in harmony with the sacramental hosts of earths and stars above us and around us. We live and move freely and blessedly in the truth as our native element, and by which we are nourished unto eternal life, and are becoming more like the holy angels, and above all, like Him who dwells in light which is inaccessible to finite minds and full of glory. This is the light of life, of truth and eternal freedom.

III.

ZWINGLI AND THE REFORMATION.

BY JOSEPH H. APPLE, D. D.

IT is impossible to understand the reformation of the 16th century from the standpoint of any single reformer. The truth of Christianity, while one, is yet manifold in its revelation to the world, and God has in all the ages employed various administrations, differing sometimes widely in outward form, as channels through which truth might come to its complete revelation to the world. These differences appear in the very beginning of the Church, among the Apostles themselves; not simply because the men themselves differed in temperament, constitution, education and surroundings, and might be expected to give to their teachings and writings the peculiar tinge of their own personality, but rather that there was a fitness in each, in these respects, for the peculiar phase of the truth thus brought to view through them. The whole truth of Christianity, in its outward revelation, would not have reached its completion in any one of the Gospels, since then one would have been sufficient.

St. Paul had his own particular work, differing from that of all the other Apostles. So the reformation of the 16th century would doubtless have been a one sided affair, had it received its type from any single Reformer. If Christianity started de novo at the reformation, it would not be so difficult to understand how some men come to see included in one man, as in the German Reformer, or the Swiss Reformer, for instance, all that was included in the movement itself; or, if even according to the

notion of some, the stream of the History of Christianity disappeared soon after the Apostles, and took an underground course, to appear in its primitive freshness and vigor at the reformation, that it should appear in its fullness in the person of Luther or Zwingli, of Calvin or Melanthon. But this view of Church history has died with its few originators, and no respectable author would desire its resurrection any more. If it is true that the Church of the Apostles' Creed is that which has been gathered from the beginning to the end of time, out of every nation, and kindred and tongue, the reformation must be regarded as an awakening of the slumbering energies of the Church, or as the bursting forth of buds on the great tree of divine life, that had been infolded for the winter of the Middle Ages, during which the preparation for the spring time of this life was going on among the hordes of barbarians from the north of Europe, who had obliterated Roman Civilization, and laid the basis in their fresh new blood for a new civilization, to become permeated by the leaven of Christianity.

Christianity is a life power in the world, starting in the person of Christ, mediated by the Spirit, the giver of life, and coming to a revelation for the world in and through man. This distinction between Christianity and the Church avoids the dualism of the visible and invisible Church, which, instead of reconciling difficulties on the subject of the Church, only makes confusion worse confounded. There is no better illustration to set this subject in clear light than the one employed by the Master Himself, the good and the bad tree. On the good tree are dead branches, which form part of the body of the tree, but which do not partake of its life. Even these branches, so long as they constitute a part of the body of the tree, are withheld from the flames, because they are thus a part of the tree; when separated they are consigned to the flames. Such were found among those who bore the Christian name, to whom St. Paul wrote his Epistles, and whom as a body he addressed as brethren, and yet among whom were doubtless dead branches. The organism of the tree includes its roots, trunk, limbs, branches,

buds, leaves, flowers and fruit, yet these are only the peculiar form in which the underlying power of vegetable life comes to its revelation. It would seem strange to talk of the visible tree, and the invisible tree, and yet in an organism in the higher sphere, the supernatural, is it not just as absurd? So St. Paul, in the 12th Chap. of 1st Corinthians, speaking of the mystical body of Christ, says: "For the body is not one member, but many." He here employs the human body as an illustration, an organism of hands, feet, ears and eyes. In thought we may speak of the invisible man, and the visible man, but neither as such is the man. The outward man is often imperfect, deformed, defective, and yet it is the revelation of the man, even though the body does not realize the full idea of the man. The mystical body of Christ has also, says the same Apostle, organs, as to constitute "differences of administration, but the same Lord; diversities of operation, but the same God who marketh all in all."

We do not wish to confine the term revelation, in this connection, to the Scriptures, which are but a synopsis of the plan of redemption; as St. John says, if all that He did and taught were written the world could not contain the books, but to revelation in that general sense, in which the seen and tangible are the outward expression of inward powers everywhere in the realm of creation. Pantheism came near to this truth outside of the teachings of the Bible. The activities of nature suggest some energising powers lying beneath the outward phenomena, and as these powers and their outward forms may be separated by death, so as to destroy the organism, and stop growth and development, it was seen that life is something different from the body in which it appears; and as the operations of nature are all prevailing and constant, it was quite natural that the heathen mind should endow this universal power with attributes of deity. But this was perhaps nearer the truth than that mechanical notion of God and His works, that separates Him from them in such sense as to make Him the Superintendent of the grand machine of nature, set going at the beginning, and endowed with powers answerable to its own ends.

Man is the medium through whom the inward world comes to its revelation. There were things to be seen and heard and felt before man was created, but it could not in any proper sense be called a revelation, at least not a complete one, just as the conditions of sound may be present in the desert, but there is no sound where there is no ear to hear. When the ear was made it gathered up and gave expression to the "music of the spheres." When the eye was made nature received a tongue to speak forth the beauties of creation. It was man, the last and best of all, that became the sounding board through which nature came to an intelligent expression. This revelation, since the fall, has become one of violent struggle and conflict, as seen through the ages. But this beautiful plan of divine revelation, though marred, was not destroyed. The race was reheaded in the new man from Heaven, the Lord Jesus Christ. He was in the beginning as the mediator between human intelligence and nature, for by Him were all things made, but the fall brought Him nearer to the race, for the *word* was made flesh, and dwelt among us. As in some sense, sin has gone down into the realm of nature, the ground was cursed for man's sake, its revelation involves violent struggles and manifold disorders, so far as man's relations are concerned, such as violent outbursts in the form of earthquakes, tornadoes, "the terrors by night, the arrow that fieth by day, the pestilence that walketh in darkness, and the destruction that wasteth at noon-day" So Christianity comes to its revelation in the same violent manner. The Church is the form in which Christianity comes to the world. Christianity is the everywhere present power of the glorified Christ, made over to men through the power of the Holy Spirit. Hence it became necessary in some sense for the Spirit to become incarnate also, to descend upon, and remain with the Apostles and their successors for all time to come. The pentecostal Church represents to us the fairest form of the Bride of the Lamb, when she first starts forth with lamps trimmed and burning to meet the bridegroom. But the bridegroom tarries, and the journey is long. It starts up through the wilderness towards the Canaan of eternal rest.

These preliminaries are intended as a sort of introduction to what is desired to be said of the relation of Luther and Zwingli to each other, and to the work of the reformation. Luther's work, in its beginning, may be characterized as mainly *Anthropological*, and that of Zwingli as *Christological*. Not to say that the teachings of Luther were not pervaded by the Christological element; nor that the teachings of Zwingli, with the Anthropological, for their systems would be very defective indeed in the absence of either of these. But that the beginnings of their work were prevailingly of this character. It is pleasant to look at the Reformation in this way, as these are always and everywhere the fundamental characteristics of all sound Christianity, and give to the reformation a wholeness, which in any other view it would not seem to possess. A wholeness in its initial form, and not in its full development, for the work of the reformation was by no means complete as it came from the hands of the Reformers, just as little as Christianity was complete as it came from the hands of the Apostles themselves. As an awakening the reformation must be regarded as the carrying forward of the same life powers that existed before. The Heidelberg Catechism will allow of no violent break, but "from the beginning to the end of the world, gathered out of every nation and kindred and tongues," Luther and Zwingli were both regularly ordained priests, and if schism there was, it must be laid at the door of those who pushed them out of their ecclesiastical relations.

In this view too, as Lutheranism and the Reform were the only prominent factors in the beginning of the reformation, there is brought to view the antithesis, which in the consciousness of these two Churches seems all along to have looked forward to a synthesis. It was this feeling which led to the union in Germany, which may have been premature, and did not lead to general union, but an index of this feeling it certainly was. The spiritual building of Christianity that is going up in the world requires a variety of stones, but they must be wrought and polished so that when they are brought together the build-

ing may go up, as the temple at Jerusalem, without the sound of the hammer. If these stones are brought before they are properly fitted, the effort to build will be fruitless, as many well meant efforts in the past to unite the Churches have been. The Reformed Alliance has gone together and left out some precious stones. Its efforts towards organic union will no doubt prove of immense importance, in giving prominence to, and holding before the people this inward consciousness of the Church, this longing for the time to come when the prayer of the Master may be answered on earth even, "that they all may be one." But if any stones have been left out, the time has not yet come to erect this building.

Luther was a terribly earnest man, and it may be true, as Dr. Seiss is represented to have said, in his jubilee speech recently, that the reformation commenced in Luther. That is no doubt true of the phase of the reformation which Luther represented. He came to the consciousness of the freedom of the Gospel by an earnest inward struggle at first while ascending the penitential steps at Rome, and this struggle continued with him, for when he threw the inkstand at the devil, it was the devil externalized by his imagination, as was the cross of Constantine, with its inscription written upon it "in hoc signo vinces."

As has often been said, in answer to the objections of Roman Catholics to historical development, the development is subjective, and not objective, that is, in the more clear apprehension of doctrines so as to be able to set them forth in more or less clear formulae. This is the doctrine that underlies the unfolding of all science in the world. Statute law is simply the utterance of what human intelligence has come to understand as the truth of the unwritten law, the eternal truth; and the science of jurisprudence, at any period, is the stage to which it has arrived in reducing to system and expression what is contained in these unwritten and eternal laws. Hence it is a progressive science. The same may be said of all other sciences. Botany is a perfect science, as it lies imbedded in the volume of nature. The relations that go

to make up genus and species are all there, but they must be gathered up and put together, and the science only makes true advance as nature comes to be understood and interpreted. It is not necessary to pursue this thought any further; what has been said may serve to indicate the important relation that holds throughout the realm of truth. But we insist that the same is true in the kingdom of grace. Revealed truth had to come to consciousness in the minds and hearts of the Apostles first before going out through them to the world. So the Master says "I have many things, to tell you, but ye cannot bear them now." But even many things said, that were not understood at the time, lay in their minds as the elements to spring forth into proper form and expression, after the light of the Spirit was shed upon them, when they were fully endowed at the day of Pentecost.

These two movements, represented by Luther and Zwingli—the movement from above down, and that from down upwards, are complements the one of the other, and ought to throw light upon the relation of some important doctrines, that are often looked upon as antagonistic, but which after all may in time come, be looked upon as complements of the full rounded truth; such as, for instance, necessity and freedom, divine decrees and human freedom. It is sometimes said that man can make no movement towards his own salvation, that all must come from above. And on the other hand, that he must do the work, aided by divine grace. It is easy to see, in the teachings of the sacred Scriptures that these are but the several parts of the same truth. Man can make the ground good into which the seed is sown for a plentiful harvest: he can turn his eyes towards the brazen serpent, if that is all that he can do; but that is made the condition of his cure as really as the divine energy by which the cure is effected. So Christ employs interchangeable terms that indicate this reciprocal relation: "Thy faith hath made thee whole." "I perceive that virtue has gone out of me."

We see this relation running through the religious life of

Luther. Faith seemed to become such an inwrought power in his own consciousness as to become almost the interpreter of the Scriptures themselves. The Epistle of St. James seemed to stand in some way in opposition to this subjective experience, while the Epistle to the Galatians gave the clearest expression to this experience. His own subjective faith seemed at times to assume almost the form of an "inward light," by which the Scriptures themselves might be judged. Hence his impatience in looking at anything that seemed to view the truth in an aspect differing in the least from his own. At Marburg, in conference with Zwingli he could think of nothing else but *Hoc meum corpus est*, and wrote it down on the table before him with chalk, lest he might be diverted from it, but seemed to forget that the same divine lips that had uttered that fundamental truth that underlies the whole mystery of redemption, and rather here refers to the truth of the incarnation primarily than to the supper which holds it forth to the world in that sacrament, also said "do this in remembrance of me."

May we not find the types of these two reformers in Peter and John? The one came to the consciousness of pardoned sin and personal salvation through an inward struggle; the other, leaning upon the breast of the Master, drank of the crystal waters of life from Him who was the way, the truth, and the life. But the one could no more incarnate the full truth in himself than the other. The one side is as necessary as the other; and it is only in their union that we have the full revelation of the truth. We see the same complementary relation in St. Matthew and Luke, and in St. John. The two first give the genealogy of the Messiah, the one along the line from Abraham down; the other, up to Adam, through the same line. That is the human side of redemption. St. John begins in the heights. "In the beginning was the word, etc." If the danger in the direction of rationalism lies on the one side, it is but the negative index of that freedom, brought to the mind of the age, in being delivered from the shackles of traditional orthodoxy, both in letters and religion, that had lain

upon the people all through the Middle Ages. If antinomianism sprang out of the other side, may it not be regarded as the same kind of an index to the freedom from the bondage of the law, under which the people groaned beneath the Roman Hierarchy? Freedom is a sharp sword, which, if not properly handled, may cut in the wrong direction. To this abuse of the freedom of the Gospel, imputed to St. Paul, he replies in the 6th chap. of Romans, "What shall we say then? shall we continue in sin that grace may abound? God forbid: How shall we that are dead to sin live any longer therein? What then, shall we sin because we are not under the law, but under grace? God forbid," etc. Luther found the picture of his inward struggles to emerge from the bondage of the law into the freedom of the Gospel in St. Paul's Epistle to the Galatians. Zwingli, to the inward aspirations of his mind and heart, in the writings of St. John. St. Paul would scarcely shake hands with the other Apostles on his visit to Jerusalem, lest men might think he had built on the foundation of others, and had not received his apostleship directly from the Lord Jesus Christ, whom he had met on the way to Damascus. Luther would not receive the right hand of fellowship from Zwingli at the Conference of Marburg, because he was of a different spirit, and yet Paul and the other Apostles were engaged in the same work, and so were the Reformers of Germany and Switzerland. If Christianity had been committed to the hand of St. Paul alone, the spiritual building, founded upon the Prophets and Apostles, Jesus Christ being the chief corner-stone, would not have come forth in such beautiful symmetry and proportion as we now behold it. If there had been but one Reformer, the work of the reformation might have been a one-sided and local affair.

We honor Zwingli as *a* reformer, not as *the* reformer. He was the reformer of Switzerland beyond all controversy. But the Reformed Church found a home in Germany, in France, in Holland, in England and Scotland, as well as in Switzerland. We owe more to Calvin for our doctrine on the Lord's supper, than to Zwingli. We honor all the Reformers, but we call no man master. "One is your Master, even Christ."

Zwingli's Christological position impressed itself upon his own age, and upon the Reformed Church, as may be seen in the construction of the Heidelberg Catechism, the symbol of her faith. Its center, from which all else radiates, is the Apostles' Creed; the center of the Creed is the Lord Jesus Christ. "As the God-man is the one, ultimate principle of life, truth and salvation for man, there must be found in Him alone the primal principle of all life and truth. He is the center of all unities, and the unity of all centers. As the divine person in whom alone all revelations of the Godhead that dawn upon us from the supernatural are *made*, and at the same time that divine human Person in whom, as the Crown of creation, all created things *consist*, He must be the primal principle both of theology and philosophy. Both theology and philosophy can, in fact, have only one principle, and that must be Christological. Thus every subordinate truth that enters in any way into a system of theology, philosophy or ethics, must be derived from His Person, and find its adjustment in the system, and its true illumination from this Central Sun."

"The idea that the reformed theology, or any other theologies of the Reformation *at once* reached the full scientific apprehension of theological truth, must seem to a thoughtful mind little less than absurd. This would be to claim for them an infallibility, which they themselves never allowed to pope or father, or ever for a moment claimed for themselves. It lies in the reformed principle of the authority of the Scriptures that it should be free to allow development, that the Scriptures should be regarded as perennial, continuous revelation in the Church, under the abiding illumination and tuition of the Holy Ghost. It is the genius of the Reformed Church, therefore, that stands ready to accept the challenges of science at the bar of revelation. It does not imprison the Galileos. It listens calmly to the philosophers. It has an ear for 'the testimonies of the rocks.' It invites the inquiries of psychology. It is not alarmed at the exhumations of Nineveh, Herculaneum, or Pompeii, or the Catacombs of Rome, lest some fragment of ancient

wisdom might be cast up, which would deal with Christianity as the presence of the Ark of God dealt with the Dagon of the Philistines. It hails the advance of every species of humble and earnest inquiry as somewhat subservient to that widening of human apprehension, which in reverent minds, will only serve to open the way for the progress of the full sense of divine revelation into the consciousness of the Church."

The Reformation of the 16th century must not be regarded as a new beginning of Christianity, which had been lost under the rubbish of the "dark ages." Christianity, as a fact in history, can have only one beginning. There can be only one Pentecost, as there is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God the Father of all, who is above all, and through all, and in you all.

The Reformation was no revolution. It began, not on the outside of the old Church, but in its bosom, among men who had been reared within her pale, the Monk of Wittemburg, and the Priest of Zürich. That there was room for reformation there, we need not now stop to inquire. With a priesthood, in some instances scarcely able to read the Scriptures in the original—with Berhard Sampson in Switzerland, and John Tetzel in Germany, hawking indulgences on the streets—with a general laxity of morals among clergy and laity—with a legal bondage of mind and heart, now yearning to be free, we may imagine that the time had come, that God should raise up men of piety and learning who should break through the mists of darkness, and light up the intellectual firmament of the age; men whose clarion voices should ring out over the moral desolation of the times. The reformers did not commence their work with the thought of separation. They preached Christ crucified as the hope of the world; repentance and faith in His name as the hope of salvation for perishing men. "Not simply the Christ the Saviour of sinners, in that He came to publish salvation, to proclaim God's intention to forgive on condition of repentance and reformation, and to seal this message

by His death; but the Saviour of sinners in the constitution of His own Person as a fountain of life and grace, of healing and saving power for fallen men; the last Adam, a life-giving spirit, the man from heaven, in whom the natural and earthly race of the first Adam is destined to become spiritual and heavenly. Not simply the Christ of the New Testament, as He shines forth in the Epiphany of His earthly manifestation; but the Christ of the Old Testament as well, as He comes forth in the beginning, as the Maker of all things, as the Word "which was with God, etc."

Then coming into the world in the promise of Eden "the Holy Gospel which God Himself revealed in Paradise, and afterwards published by the patriarchs and prophets, and was pleased to represent by the shadows of sacrifices and other ceremonies of the law, and lastly hath accomplished by His only begotten Son."

The head of the race in all eternity, as the one "slain from the foundation of the world," coming through the dim twilight of the ages, and in the "fullness of time," "conceived of the Holy Ghost, and born of the Virgin Mary." Not the Christ of God ordained, as an afterthought, to repair the ruins of the fall, but as the eternal Son of the Father, and head of the human race, who, on account of the disturbances of sin in the fall, sought His eternal glorification and that of the race through suffering. "For their sakes I sanctify myself, that they also might be sanctified through the truth."

Christology and anthropology go hand in hand in the constitution of the Person of Christ, and so they ought to do in the revelation of His Person in His mystical Body. If Calvin had put the Church in the place of the decrees, his system would have been beautifully rounded out. There seems to be a tendency in the present age to remedy this defect. While this part of his system is crumbling out, the Church is being substituted, and that forms the groundwork of some of the problems upon which the "new departure in theology" are laying hold of some of the most difficult, as well as of the most interesting,

questions of the times. A sound Christology will throw light upon the eschatological investigations that are confronting the Church of the present age. Infant salvation and the salvation of the heathen, if they cannot be explained upon the ground of the decrees, seek their explanation elsewhere. They will not be pushed aside. They are legitimate inquiries. If the saints on earth and all the dead but one communion make, and the earthly and transearthly state of the Church form but one living organic process, the scheme of redemption will not be complete until the consummation of the ages.

IV.

DISAPPEARING RELIGIONS.

BY PROF. CHARLES RUDY, PH. D., PARIS, FRANCE.

(*Article 3.*)*

IN this my third article I propose to take up the thread of the narrative where we left it last, and after taking my readers over some interesting ground I propose to stop at Constantinople, and at this point to avail myself of the opportunity of saying something concerning the subject from which this article takes its title.

After leaving there the Georgian who had accompanied me to Tiflis, good luck once more fell in my way. I met with a Russian officer, who offered to take me with him to Poti and share the advantage of his Padnaroschni. As the railroad is not yet finished, this was a God-send to me. So for five or six days and nights I travelled with him in the Russian post-cart, three horses abreast, which once and again, by the violence of its movements, reminded me of the drive to the serf-lord's mansion. The country we passed through still remained mountainous, and in many respects certain glimpses of the scenery reminded me of the Rocky Mountains—though not so rugged and lonesome. Fruit-trees there were in great abundance, especially vines, which were to be seen at even 4000 feet above the level of the sea—a thing unique in the world as far as my experience goes.

On the fourth day we passed into Immeratia and reached Kutais, the ancient capital of Colchis, alluded to in the pages

* For previous articles see REFORMED QUARTERLY REVIEW for April, 1879 and July 1880.

of Herodotus and Strabo. Although the country had been robbed of much of its picturesqueness by the devastations of the tribes, we came upon some romantic old castles and towers, literally constructed under ground and peopled by the Georgian and Mingrelian peasantry.

Kutais is a great centre for hunting excursions to the mountains, and to the Rion, rendered so famous by the Argonautic Expedition. This river was called by the ancients Phasis, that is, Pheasant, from the quantities of these birds—which still continue to abound there. Of hunting I could have had enough, had I had the time to spare, for I was acquainted with the Queen of Mingrelia—or the Dadian Princess—having often met her in Paris, and I could easily have partaken of her hospitality; but remembering that Prince Andreas, her youngest son, had told me that when I visited them I should have to eat a whole lamb at a meal, as his grandfather had done, and should be swung in a huge swing for digestion afterwards, I held back from placing my foot upon their threshold. I had also a letter to the ex-Queen of Georgia, but having lost so many things amongst the tribes, I felt that I could not well present myself at her palace. It is said that the Georgians are the handsomest race in the world, but it seems to me that the Mingrelians should rather bear the palm.

From Kutais I continued with the Russian officer as far as Operi, the most unhealthy place, with the exception of Poti, in the world, on account of the black, muddy marshes upon which the houses, or rather wooden shanties, are built. I had unfortunately to wait one night before I could get the boat down the Rion. Operi is the settlement of one of those peculiar sects who believe exclusively in the Old Testament, and practice mutilation of the body. This sect has certain quarters in Russia, but whenever discovered by the government its members are exiled here. They never take the fever here, but grow disgustingly fat, and lose their voices and physical strength. It is often dangerous to pass through their villages owing to their peculiar propensities. We left early, and got to Poti the

same evening. This river is an Amazon in miniature for its flora and luxuriant vegetation, being unequalled in all Asia. This is not surprising, as it runs through the virgin forests of Mingrelia and Gouria, and the odors of the ranker vegetation are, no doubt, together with the shifting soil of its bed, the causes of the unhealthy condition of Poti. The forests are full of game—and strange stories are told of races of wild men who, living alone are said to haunt, like the classical Satyrs, its dense and tangled wilds.

The boat we took was a small one, and full of Gourians, Mingrelians and Georgians, among whom were a number of girls destined for the slave-market. Some of the passengers on board were people of high rank, dressed in all their splendid armor and Asiatic head-gear. The town of Poti, lying low, is subject to frequent inundations, and on my arrival I found it no easy matter to pick my way through the streets, which were deluged with water. Indeed the houses have to be built upon raised stakes to keep clear of the slush. There were two inns. The one I chose was kept by a man who had worked at the diggings of California, and having failed there had chosen this haunt in the hope that there would be a greater likelihood of finding gold. He was still ardent, and judging from the price he made travellers pay for the poor food he gave them, I am disposed to think that he will succeed. His tavern was more like an infirmary than an inn, being full of the pest and fever-stricken.

I was fortunate enough to get out safe without infection, though this night's sojourn cost me and a Frenchman with me forty days of quarantine at Trebizond. The coast scenery towards Trebizond is most lovely, especially the effects of the sun-set and sun-rise on the snowy peaks of the mountains of Armenia, and Caucasus.

At Trebizond, then, I was cast into quarantine amongst a most revolting company of criminals and sick men, and my friend the Frenchman with me. It was a sort of hospital and prison—the roof was full of holes, so that the rain poured

into it *freely*. These might have offered a means of escape, but all was so well guarded by the Turkish soldiery that such an idea was quite impossible. These soldiers, after the savage Cossacks, presented a most pleasant appearance, with their gaudy uniforms and their fat, jolly faces. On our way we saw pachas, and chiefs and functionaries, in their splendid attire. Food was offered to us—a bowl of thin, wretched soup, upon a pole twenty feet long. My companion the Frenchman wrote without delay to his consul to come to our relief. I had not the same advantage, for here, as at Kasan and Astrakhan, there is no American consul. First they refused to deliver his letter, for fear of infection; but the Frenchman, who spoke Turkish, by calling them all sorts of grand names, put the officials in good humor, and thus prevailed upon them to take it. The consul's reply informed us that he could not help us, but he sent us beds, and we exchanged the room covered with straw for a little less wretched one—but this too had holes in the roof. He also sent fifty bottles of Bordeaux and other provisions. All this was handed us in the same fashion, upon poles. So far we fared pretty well. The only thing that oppressed us was that we were to be locked up here for forty days.

A very strong feeling of jealousy sprang up among our companions of the other room, who could see us eating and drinking without reserve. We then procured paper and ink and began our journals. After a week, we applied to the consul, asking him if he could not procure us a permit to row out into the sea. After considerable trouble, this concession was granted, and we then went out every day, and visited the other side of the bay, amusing ourselves among the ruins of some ancient castles; but we did not enter any of them, on account of the scorpions abounding there. We had at first great difficulty in getting fruit of the peasants, who insisted that the germ of poison in us, and the poison in the fruit, would bring on the disease. This sort of thing continued about ten or twelve days, and we at last began to reflect upon escape. We secretly communicated with a captain of a vessel bound for Constanti-

nople, and agreed with him to meet his boat at a certain point on the coast, where he should take us up. This plan happily succeeded, and we found ourselves bound for that city on a fine steamer. Here again there were a number of Circassian slave-girls on board for the harems of the Pachas of Constantinople, and their languishing singing, together with the chanting of the Mahomedans, was very striking. The steamer bore us along at a good speed, and at the end of four days we reached the Bosphorus, with the coast always in sight. This scenery, in its magnificence, baffles all description. The many cities, both on the Asiatic and European sides, the grand seraglios of the pashas, the mosques with their minarets and the cypress-covered cemeteries; all make an impression upon the mind that words fail entirely to convey. This panorama continues as far as the Sea of Marmora. Reaching Constantinople, we disembarked near Saint Sophia and made our way through the city, which, when one is in its midst, is somewhat disappointing after its splendid appearance from the Bosphorus.

Having arrived at the border-land, where Christianity and Heathenism touch, and having seen in activity Buddhism, among the Mongol-Kalmouks, Brahminism, in the Hindoo colony of Astrakhan, and Zoroastrianism, on the shores of the Caspian Sea and Tiflis, it may be well to touch upon those religions which we have met with on our journey, especially in regard to their relations with Christianity. All these we may consider, leaving Confucianism and Laotzism as more appropriately belonging to a system of philosophy than to a religious sect. In the same way there are numberless less important beliefs—mere ephemera—which spring up and die for sheer want of vitality.

A religion that has a basis of truth must, above all things, be characterized by vitality. It must be so strong, so truly in accord with human nature and the reasonable hopes of man, as to be insusceptible of decay. No religion can be true that loses its hold on the affections of the world, and that has a tendency to decline and disappear.

No religion can be true that has not a tendency to advance with the increasing civilization of the world, that has not within it that element of perfection which will expand with the development of mankind, even up to that state of improvement which has been called Utopian—a stage, alas! which we almost fear will never be reached by the Human Race.

First of all, is there any religion existing, or more than one, that answers to all these requirements? We will not answer this question here dogmatically, until we have inquired what religion is, and what it does to bind men together, and to ameliorate their condition in this life. We will not stop to reason, as many have wasted their time in doing, on the possibility or impossibility of a divine revelation; it is enough for the majority of mankind, though not enough for philosophers, that without some religious consolation and belief, their hearts are empty. How would a father feel if he were told that it was mere prejudice and ignorance in him to love his children, and to teach those children to love and assist each other over the weary, rugged paths of the world? This simple question is the touch-stone of religion. We all believe in a Creator. Why should we doubt that He is truly Father to the human race? Why should we doubt that all men are brothers in the same family? Now, any religion that bears the stamp of truth must teach the members of this great family of man—that their duty is not to destroy one another, not to regard a neighbor as an enemy, but to extend to him that sympathy, kindness and love which he feels towards the offspring of his own parents. The very word Religion, which is used by all nations, is in strict accordance with this view. Derived from the Latin word *relio*, to bind anew, it signified an oath or vow of the most sacred character. This fact is most instructive as showing how the human heart, unable to rely upon itself would seek strength and support by an open pledge to perform that which was right towards others.

We have already said that any true religion must have vitality, that it must have ever-increasing claims on human sympathies, must be progressive and adaptable to all.

In speaking of a true religion we mean such a one as would meet the wants of the whole human race were it absolutely susceptible of perfectibility.

I have been too much of a traveller not to know that many of the religions still in vogue are adapted to the sympathies of uncivilized and semi-civilized peoples. Who, having visited Turkey, can say that the religion of Mahomed is not suited to the despotic and ferocious character of the Turks? who, having visited Naples and Sicily, can say that the Roman Catholic religion is not suited to the confiding and superstitious natures of the Italian lower classes? who can say that the relics of the saints are not precious to their souls? But we shall not pause at this point to discuss the attractiveness which these religions have for these peoples. If the human race is to advance in knowledge and moral worth, such peoples as we have spoken of must seek a new religion to meet the increasing wants of their nature. But our purpose in this article is to inquire what religions have disappeared, and are disappearing, and what are the causes of their decline.

In the first place, we may safely say that in countries where the population is vast, and where religion, instead of spreading into other countries, is decaying and falling into disuse, it is a disappearing religion,—it has not the element of vitality in it to which we have before alluded. Into this category we may introduce those religions that are tyrannical, cruel, immoral, or absurd on the ground of their superstitious or barbarous practices. For instance, we find that the Mosaic Dispensation has fallen into disuse in the presence of a greater one, which, in forbidding polygamy and living sacrifices, not only accords with modern views, but is likely to do so more and more as time goes on. Certainly, though polygamy has planted itself in one corner of our country, it is not likely to spread to the three other corners of this great continent. We know well that polytheism and caste are destroying Brahminism, a religion, too, that never spread beyond the region where it first took root.

Polygamy again, together with the sword and that irreligious element, intolerance, is fast undermining Islamism—nay, the Turkish empire itself. But in the midst of these researches, Buddhism presents a most singular phenomenon. Perhaps it is more free than any of these ancient creeds from intolerance and from the flattery of human passions. It never resorted to the sword as a means of conversion, but proselytizes by a system of peaceful persuasion and tolerant reasoning. And see what the result has been. To-day its followers outnumber those of all other religious creeds. Yet it has not vitality. In China and Japan it exhibits symptoms of decline. These two populous nations are actually sending out men in search of a new religion. Japanese priests are at this moment traversing various parts of Europe, Asia and America on the remarkable mission of endeavoring to discover a new and more vital and sympathetic religion. Let us add that seven hundred pagan temples have already been deserted, or appropriated to secular purposes.

I received some of these men myself in Paris, and from my interviews with them I am able to say that Christianity is on its trial before them, and that one correct move of Protestantism may, as if by a miracle, gain for it one half of the human race. Catholicism, with its sacerdotal system, is being examined by these men, and will fail, for infallibility is not the creed of the nineteenth century.

Thus far in considering the subject of disappearing religions we have seen that all, more or less, contain within them the elements of decay; that though many of them possess, more or less, the seeds of truth, none have these in sufficient vigor to render them acceptable to the world at large. None of these religions have to any degree worthy of mention overflowed the boundaries of those regions in which they originated. Many of them have died out with the greatness of the people whose creed they formed. Among religions that have disappeared we may note that of ancient Egypt, the worship of Isis, whose veiled face symbolized Divinity; that of Greece, which mi-

grated to, and finally died out with, Rome, and which was but a highly elaborated symbolic Pantheism. Then came the Roman Catholic, which adopted into itself, in order to make it more acceptable to the people of Italy, the ceremonies and insignia of Etruscan worship. If there is good to be found in the old religions of the East, so is there even still more in that of modern Rome, wherein, buried beneath idols, relics, and superstitious ceremonials still lies the heart of Christianity, which during the last few centuries dating from Wycliffe, the father of Protestantism, has been exhumed. This brings us to Protestantism and the Bible, the work of which has been so vigorously carried out by Luther and his followers. Tracing the subject thus far we are in a position to ask, is there any religion which, based on purity and truth, is calculated to meet the wants of all mankind, to advance them to that state of unity and brotherhood which so many desire to see established among them? This great question is not easily disposed of as a whole.

We will therefore consider it under two aspects, viz : its absolute and undeniable foundation in truth in so far as its moral teachings are acceptable to a higher humanity, and what must be regarded as a distinct question, its divine origin. The philosophers, who take objection to it on the latter score, who trace it to the ancient worship of Osiris ; who see many of its teachings and doctrines in the older creeds of the East ; the scientists who dispute the possibility of the Divinity appearing in the human form ; none of these deny, indeed many of them uphold, the truth that the teachings of Christ far transcend in value those of any other man in any age, who has appeared on the earth. Separating then the teachings of Christ for a moment from the mysterious origin of that Great Being, let us ask, is the world going to be deprived of them because it is not unanimous on the question of whence they came ? In demanding then some religion which will respond to the wants of all mankind, let us ask whether Christianity does or does not meet this requirement ? To what extent has it overflowed its boundaries ? It began in an obscure corner of Judea ; where is it now ? It

has made the conquest of Europe; it has followed the emigrants of that continent to this vast country, where it is universally established; it is spreading over the fifth division of the globe, Australia and Polynesia; it is gradually, but effectually, working its way into the vast continent of Africa; it is not unknown in India, the country of Brahma, nor in China, the land of Buddha and Confucius. Thus far then Christianity as a whole, that is to say both in its teachings and in its alleged origin, has been spreading more and more over the entire globe. Therefore it cannot be classed among those we call Disappearing Religions. But we must not conceal from ourselves the fact that so long as the Press is rampant and opinion is free the question relating to its divine origin will continue under dispute.

Its truths are being diffused everywhere through the instrumentality of the great Catholic and Protestant nations of the world. Wherever the Catholics advance in the great work, the Protestants with all their sects follow them up, and it appears as if the great work, which is the work of all time, is destined to be performed on sectarian principles, and that the final Reformation, by means of which the true will be eliminated from the false, the pure from the idolatrous, is to be the final and crowning work. The union of establishments and institutions is not the great desideratum. What is to be desired is to see one great institution established, not under Popes and Archbishops and other great dignitaries, but in the universal heart of man, under self-guidance, self-regulation, in a word, that the higher humanity which crops out more and more among the good, the charitable, the peaceful, the honest and the just, should be diffused from family to family, from nation to nation, and that finally internal discord and foreign war should be so opposed to men's opinions as to be no longer possible in the hands of rulers. What we insist on then is, that the moral teachings of Christianity are acceptable to the reason of all men from the skeptic to the devotee, and this fact alone is sufficient to establish the position we assume that the doctrines of Christ con-

stitute the great basis of a religion that is not only not disappearing, but that is spreading farther and wider every day.

We now come to the philosophical question which will always agitate men's minds—whether the mission of Christ is a divine one, or whether He was but a man more highly endowed than all His fellow-beings with moral truth, and with a boundless love of his fellow-creatures. Let us candidly admit that these are questions which we cannot reply to for each other. We may read the New Testament, we may read the works of the greatest divines, and of the philosophers, but what is it that finally brings our judgment to a decision? It is not the evidence that we collect, but it is what we feel within us, whether of belief or disbelief, and as there are different sects of Christianity so may all of these, if true to their creed, argue with each other in a kindly spirit the difficulties that beset them on that which has philosophical rather than practical bearings.

The character of Christ was so full of dignity, His love for mankind was so sympathetic and unselfish that no man, be he skeptic or be he follower of that glorious being, ever compares Him to any other. Yes, even the skeptic feels in his heart that the Great Teacher stands alone, and is utterly unapproachable. We know who were His parents, but He appears to have had no teacher; His wisdom and goodness seem to have been purely His own. This is not so with the great sages of antiquity, who studied under others. Socrates, who on the testimony of all history, passed for the most virtuous and enlightened of the philosophers of paganism, was the pupil of Anaxagoras and afterwards of Archelaus. Plato, who received the appellation of divine, studied first under Socrates, and on the death of that sage successively under Cratylus and Hermogenes; afterwards he went to Megara to study under Euclid, besides visiting Rome to hear the doctrines of the Pythagoreans, and into Egypt to learn the secrets of the priests. The same is true of Epicurus, one of the greatest figures in philosophy; he studied under Pamphilus, the Platonist at Samos; and so of the illustrious Zeno, who by the advice of

the oracle studied profoundly all the ancient philosophers of Greece. These and others then who have so deeply influenced the world by their doctrines and teachings, always inculcating virtue, were not self-formed; they profited always by the opinions of other men. But how was it with Christ? Was it ever said that He had a teacher? His grand doctrines appear to have sprung up spontaneously in His heart—as genius is born—the genius of universal truth. It was that genius, that inspiration, which made Him that which He desired all men to be—self-denying, loving. Other men had extended their love to their neighbor, to their country; He gave His not to these alone, but to the entire world, and this is why He stands absolutely alone in the moral history of the world. Great as His teaching was, His example was equally so; as much is to be learned from what He did as from what He said; and in three years He uttered more golden words and performed more golden deeds, as a leader of men, than all the moral teachers in the universe put together have done for the instruction and guidance of mankind. Compare Him with Socrates. That great sage was present in two campaigns, in both of which he displayed his courage in the presence of danger. In one he saved the life of Xenophon, in the other he faced the enemy, who did not dare attack him, while his companions fled. All this is greatness in a human sense, but if we would measure the infinite distance between Socrates, the greatest moral philosopher of antiquity, and Christ—imagine the latter taking up arms against his fellow-men! Socrates may be said, as times went, to have performed a duty towards his country, and he acquiesced in that view; but imagine Christ being told that He must bear arms against His fellow-men; with what dignity would He have answered, “I come to save, not to destroy.”

Great men have lived on earth and in vaster numbers in each successive generation that history records, but where such a one as this one?

Hic unicus una non alter.

What did Socrates teach? He drew the consideration of all Athens on him by his probity and virtues; he was more respected than the magistrates and rulers themselves. He offered sacrifices of the little that he had; although that was little he thought he merited as much at the hands of the gods as those who made the richest offerings, because he did what was in his power, and he could not persuade himself that they regarded the great sacrifices more than the little. When reproached by Antiphon with poverty, he said that they deceived themselves who thought happiness consisted in the abundance of worldly goods; that poor as he appeared, he was happier than they. Now these sentiments were fine, and they were new to mankind in those early ages, but did he travel from city to city to teach them to the world? He never quitted Athens; there he passed his life in moral conversations with his friends. Again, compare Christ with Socrates. Imagine the former never stirring from Nazareth, but expressing His opinions to those only who cared to listen to Him in that obscure village, instead of mingling with His own people, travelling from city to city to teach, suffering privations on the way, taking no care for the morrow, but bent solely on teaching to all the mighty and glorious truths that lived within Him, truths which have been caught up by every nation, and which more or less influence all in their behaviour towards other men up to this very hour.

What greater reproach can be offered to a man than to tell him his conduct is unchristian? As we have already said, the world produces great men in abundance; but where is the one so great, so perfect, as Christ, who in a teaching of three years exhausted the whole science of morals? Did all the philosophers of antiquity put together do a fraction of this? And as regards the moderns—they may be called mere specialists in comparison with him. Did Locke, Spinoza, Kant, Hegel, Schoppenhauer, all put together, exhaust the science of metaphysics? Did Euclid, Newton, Kepler, Euler, La Place, Legendre, all put together, exhaust the science of mathematics? Did Homer, Virgil, Dante, Schiller, Chaucer, Shakspere, Mil-

ton, and Byron exhaust the whole art of poetry? But who can add one atom of any value to the morals of Christ? Who can perform any action as an example to mankind that can be set side by side with His actions, that was not taught in those three short years by Christ Himself?

In bringing our minds to the subject of skepticism, so many considerations press themselves upon us that it is difficult to say which should first engage our attention. It may be of assistance to bear in mind that the religious nature is an idiosyncrasy—that it is an ineradicable tendency of the mind; and that it therefore gives to individuals the only bias on which they can rely, as a central sentiment around which to collect their opinions and motives for actions in this life.

There is no such thing as opinion pure and simple without an inherent mental bias. That bias Nature or Providence has given us, and we might as well attempt to dispense with the influence of our entire hearts and minds as to throw it off and refuse its guidance. It therefore behooves the religious mind to look well within, and assure itself of its undoubted bias, and having discovered that to adhere to its influence, and to treat skepticism as a system which cannot overthrow that which is implanted in our souls.

Having laid this foundation and taken a firm stand upon it, we may, if we think fit, approach skepticism without fear, and therefore without anger or reproach, whether for study or for argument. We know perfectly well that skeptical controversies may interfere with the harmony of our lives and hopes by influencing those in whom a religious bias is less strongly planted; and there may be men who think more in proportion as they feel less, and who therefore taking a less earnest view, and a more literary, or scientific, or controversial one than those who look on this unsatisfactory life as preparatory to a better, are interested in the perusal of all that opposing parties have to say against religion. The skeptic, if sincere, is a man wholly unendowed with religious bias; he is wanting in that element of our nature, and out of this condition of his mind

arises all his research and all his hostile arguments. The existence of the skeptic is by no means surprising when we take into account this absence in his character of all sympathy with man's invaluable religious aspirations. This sympathy wanting his conscience is free, and he can treat of the most sacred things in the same spirit as a chemist treats of a drop of water, a bubble of air, or a spark of fire. But in what degree does his skepticism affect Christianity? Is the desire for divine knowledge on the decrease? While Christianity is working towards the happy establishment of peace and good-will among men, the voice of the skeptic reaches us only as some indistinct cry of misery from the distant darkness and has no influence on our lives.

Look at the contradictions which a man like Renan utters. Take for instance this sentence: "The features of Christ are impressed in lines of fire upon the flesh of the hypocrite and the false devotee—features incomparable and worthy of the Son of God. Jesus, who has founded the true kingdom of God, the kingdom of the meek and humble, behold! The Christ of early days, pure and without stain, when the voice of His Father resounded in His bosom with a pure echo, there were then some months, perhaps a year, in which God truly lived on earth." Add to this what he says in another part of the same work in which he calls *Him* "wise, pious, far-seeing, sublime, incomparable, gigantic, the glory of the human race."

Now what reliance can be placed on the judgment of a man who, writing thus of our Saviour in one place is guilty of such contradictions in another as to stigmatize *Him* as "an enthusiast, dreamer, a Utopian, a democrat, an anarchist, a man full of prejudices, a liar, an impostor, a juggler, a species of madman?" Here again he calls *Him* "tolerant, mild, amiable, smiling, charming, peaceful, of infinite sweetness," and again, in other places, as if wholly oblivious of the responsibilities of a true reasoner, he calls *Him* "variable, disposed to exaggeration, vain, imperative, vindictive, a sophist, a fanatic, a hard master, a bad son." By this we are enabled to see how little

Christianity has to fear from skeptics, and especially from skeptics such as Renan and his school. No, these men are like little children on the sands building up round heaps for the tide to wash away. They may build on, and heap up, if they will, mountains upon mountains of doubt, but as time rolls on the tide of truth must sweep towards them, and these records of their labor must inevitably be swept away.

The human heart cannot be deprived of religious feelings. It is an intrinsic element in our nature that we must worship and adore. Darwin in his voyage of the Beagle has shown how, even among the Fugean savages, this natural yearning, satisfied from no purer source had personified the winds and waves, and looked upon them as the ministers of the great over-ruling Spirit of Justice. The brother of one of the Fugeans brought over to England by Capt. Fitzroy had killed "a bad wild man," apparently without due cause, and long after that it was alleged the winds and stormy waves had come to avenge the crime. And what is the teaching of the most advanced of moral philosophers in our own lands !

"If wrong you do, if false you play
In summer among the flowers,
You must atone, you shall repay
In winter among the showers."

This principle of a divine government, of moral justice, is inherent in our nature; but how can it exist without a God in whom these functions of power are centered ?

Man must worship. The savage, the winds and waves; the intellectual philosopher, the vague generalities which he expounds as natural causes and immutable laws. Viewed thus, atheism is itself a religion, and certainly not the most tolerant, since it will not permit the least deviation from its dogmas, and brands as fools and visionaries those who refuse to accept its creed.

But worship plays a double part. It not only honors the object worshipped, but it effects a great change in the worshipper. The savage races which have made their deities, the very per-

sonification of every brutal and bloodthirsty passion, have made their idols, as far as possible to convey their idea, and then, reacting on themselves, have tried to vie in cruelty with the object of their own creation. The licentious faith of classic Greece and Rome was the primary cause of the licentious life of those nations. But what kind of worship is that which atheism has to offer, and how is man to assimilate himself to generalities, natural causes and immutable laws, as we have seen the barbarous idolater must do to his bloodthirsty fetish, and the Christian to his ideal, admittedly the purest of which the human mind is capable of receiving the impression. We must, if we accept this creed, and unless we can so change our very nature as not to assimilate ourselves to that which we regard as supreme, resign ourselves to the despotism of unreasoning, irresistible law. We must submit to a divinity which has no sympathy with our nature, which crushes like an incubus upon the highest development of our moral aspirations, which knows no difference between good and evil apart from "law." Imagine a few centuries of such a religion where mankind has nothing to do but to bow to the *inevitable*.

The passive obedience of the Russian moujik to the sovereign whom he neither loves nor admires, but dreams not of disobeying, has often been attributed to the long acquired habit of submitting to the irresistible necessities imposed by the rigor of his climate. But such a religion would impose upon the human heart a principle of passive submission more fatal to the freedom of individual responsibility and progress, and tend more to the production of abject slavery than the most iniquitous despotism that the world has ever known. Such a faith could not be endured, and we may safely include atheism and "natural religion" among the disappearing religions of the world.

V.

FRENCH REPUBLICANISM THE LEGACY OF THE
HUGUENOTS

BY REV. J. O. JOHNSON, SCHUYLKILL HAVEN, PA.

AFTER many previous ineffectual attempts republicanism seems at last to have gained a secure and permanent establishment in France. Hence the question, who were its first promoters and defenders in that wonderful nationality, becomes a very interesting one. A careful study of history compels us to agree with M. GREVY, the President of the Republic, that the Huguenot Church is "the mother of modern democracy." (In an address to certain delegates of the Reformed Congregations in 1879). This was a public acknowledgement, from a high source, of the historical fact that the present republic owes its existence largely to the heroic efforts and noble example of the Huguenots, who established the first republican government on French soil in the sixteenth century.

In the following sketch we shall trace the outlines of the Huguenot history throughout all of its varying fortunes, so that every friend of civil and religious liberty may see what manner of men these first republicans of France were, and what is the debt due to their memory by the two greatest republics of our times, namely, the United States and France. For America, too, owes a lasting debt of gratitude to the Huguenots, whose descendants furnished our country many of her best citizens and most ardent patriots. Three of the seven Presidents of our Colonial Congress were of Huguenot origin : John Jay, Henry Laurens and Elias Boudinot. Jay was also the

first Chief Justice of the U. S. Supreme Court; and he and Boudinot were members of the American Foreign Missionary Society, and both were Presidents of the American Bible Society in their old age. Faneuil Hall, "the cradle of American liberty," was the gift of a Huguenot refugee; and Bowdoin College, the oldest literary institution in Maine, owes its name and funds to a descendant of the Huguenots. In our revolutionary war General Francis Marion, the Huguenot, fought heroically for American liberty, as did thousands of his countrymen who had found an asylum on our shores.

Civil and religious liberty are inseparably connected, and we cannot give the history of the one without the other. It will therefore be necessary for us to begin this sketch by going back to the fountain head of liberty in the beginning of the sixteenth century. Our standpoint shall not be that of the partizan, but of the student of history.

The Reformation began in France as early as in Switzerland and Germany, though not on so large a scale, or with so much observation. A reform was demanded by statesmen, scholars and churchmen; indeed, by the enlightened classes of France and of Europe. The reformation did not concern religion alone, but gave liberty to think and act in every sphere of life.

The leading promoters of reform were living in Paris, and were connected with the oldest literary institution in the kingdom. Professor Lefevre taught the doctrine of justification by faith to his pupil William Farel, several years before Luther proclaimed it in Germany. But it was in the city of Meaux that the reformation was first carried into effect. The accomplished and courtly Bishop, Briconnet, invited Lefevre and Farel to assist him in introducing the needed reforms in his diocese. Michel d' Arande, Gerard Roussel and other reformers soon joined the number, and the reformation in Meaux made rapid progress. Fervid preaching scattered the seeds of "the religion" far and wide among the people. In 1522 Lefevre translated the New Testament into French, and thus wonderfully aided in spreading the new doctrines.

But these reformers were mostly cautious and timid men, and were affrighted at the first threats of their opponents ; and then the necessities of the hour brought to the front two more zealous, bold and intrepid leaders, Theodore Beza and John Calvin. Princes of the royal blood and many nobles became ardent reformers, such as Antony and Jeanne d'Albret, king and queen of Navarre, the illustrious Louis, Prince of Conde, brother of the king of Navarre. They were the heads of the Bourbon family. These were joined at a later period by Admiral Coligny, his brothers D'Andelot, General of Infantry, and Odet, Cardinal d'Chatillon, and by the famous D'Aubigne and a host of other nobles, fully one half of all in the realm.

At first, even the king, Francis I., favored the new opinions ; and his highly-educated sister, Margaret of Valois, was a devoted reformer. A Romanist of the time, Micheli, writes that the whole nation seemed to be on the eve of quietly becoming Protestant.

"In many of the provinces meetings of the Reformed are held, sermons preached, and rules of life adopted entirely according to the example of Geneva. Every one has embraced these opinions ; and what is more remarkable, even the clerical body, not only priests, monks and nuns, but even the bishops and many of the most distinguished prelates. Except the common people, who still zealously frequent the Churches, all have fallen away. The nobles especially, the men under forty years of age almost without exception."

"The old order changeth, yielding place to new." But not without struggle and conflict. For in the meantime, there was organized a watchful and determined opposition to the reform movement. The papal legate persuaded the king (Francis I.) that a change of religion would also lead to a change of rulers. Did he already suspect that religious liberty would bring with it liberty in the State ? The king remained an adherent of the old order. Government officials followed the example of their sovereign and retained their places. This secured the government and army on the side of the old order ; and almost all

office-holders in the Church followed the more prudent course —among them Briconnet and his associates; and the ecclesiastical order remained unreformed.

It then became exceedingly dangerous to advocate the new ideas of religion; for persecution broke out. Many reformers were imprisoned, and others died at the stake. Whilst Lefevre, Farel and Calvin saved their lives by timely flight and exile, Jean le Clerc perished in the fire, 1525, Jacques Povent in the following year, and a more distinguished victim a few years later—namely, Louis Berquin, a gentleman of Picardy and the king's advocate. Persecutions became fiercer every year, but we omit the shocking details. The king deplored the rigor of the judges, and as late as 1535 refused all overtures for a general and vigorous suppression of the heretics. Gradually the entreaties of some of his advisers prevailed, and even the rash zeal of some Huguenots added fuel to the fire.

THE FIRST GENERAL SYNOD OF THE HUGUENOTS

was held in 1559. Francis de Morel was the President. A Confession of Faith and canons of discipline were adopted in substantial agreement with those of all Reformed Churches. Thus the reformers were formed into a compact body, and the cause was saved from falling into anarchy and excesses.

Two courses were now open: first, to carry forward the religious movement by itself, suffering persecution without resistance; or, secondly, to meet force by force. The interests of religion would have been better served by the former course, perhaps; and civil wars might have been avoided. But what would have become of the cause of liberty and human rights? The second course was reluctantly chosen, and the cause of civil rights and liberties became identified with that of religious freedom. Thereby the sufferings and sacrifices of the weaker party were increased an hundred fold; but posterity owes them an infinitely greater debt of gratitude for having sacrificed everything in the work of liberating mankind.

During the reigns of Henry II. and Francis II. persecutions raged, and the two parties became entirely alienated. The Huguenot princes and nobles drew closer together for mutual defence, and chose

LOUIS, PRINCE OF CONDE,

as their chief. He was small, homely and impoverished, and excluded from all favors at Court. His appearance was that of carelessness and frivolity. He was witty and talkative—in short, a typical Frenchman, and an idol amongst his acquaintances, who delighted to honor him. He was schooled in war from his youth, and was brave to a fault—rash and headlong in battle. And now the Huguenots had a fitting head, and would demand or extort freedom, both of religion and civil rights, from their oppressors.

The ill-timed and ill-advised "Conspiracy of Amboise" well nigh ruined their cause; for they were now looked upon as traitors as well as heretics. Twelve hundred of them were put to death, and Conde was cast into prison. Francis II. resolved to suppress the discontent by a general slaughter of his troublers, when he died suddenly, and was succeeded by a mere boy, Charles IX.

There was a sudden change in the political situation, when the king's mother, Catharine de Medici, became Regent, and appointed King Antony, of Navarre, as Lieutenant of the realm. He was regarded as a Huguenot, and his brother Conde was released from prison. The Guise faction was somewhat curbed, and the persecutions almost ceased. The States General were summoned, and Michael de Lopital and Admiral Coligny raised their powerful voices for toleration of dissent and for peace. Many fugitives returned to their beloved native land as the sun began again to shine through the clouds.

It was thought that the two parties might be reconciled if they but understood one another's doctrines more fully; and it was therefore resolved to hold

A THEOLOGICAL CONFERENCE

in 1561, to discuss the points in dispute. The chief speakers before this august assembly of the king, queen mother, princes, nobles, prelates and dignified ecclesiastics, were Beza and Peter Martyr, and the Cardinal of Lorraine, a Guise. But the differences were too great to be healed by debate. Three hundred years have not closed the breach. Yet the Conference accomplished some good. The rulers of France wanted peace; and in 1562

AN EDICT OF TOLERATION

was published, granting liberty to the Huguenots to hold their worship in peace; but only outside of the walls of towns and cities. Nevertheless, an important principle had been recognized. The Huguenots had received a legal right to exist! Toleration of dissent was secured by Parliamentary enactment, and the Huguenots were no longer outlaws. France would not change her religion, but would tolerate the existence of a reformed church alongside the mother church. But its worship must be held outside of towns and cities. This was

THE FIRST STEP TOWARDS LIBERTY AND EQUALITY.

Now that the Huguenots were allowed to assemble together, it was seen how the reform had spread. As many as 25,000 persons would meet at one place to hear preaching and to sing the Psalms of Marot and Beza. Ministers were in demand everywhere. The cause had bright prospects, after forty years of bloody persecutions. Fire and sword could not quench it or prevent its growth. There were then 2,140 congregations regularly organized. In Paris the numbers were so great that thirty and forty thousand persons would meet for worship at a single place. If this toleration and peace had continued, one half the population would have become Protestant, and the country would not have been devastated by civil wars.

With the edict of toleration of 1562, the *first period* of the French reformation ends. Nearly half a century had passed since its rise. Tens of thousands had perished for the faith. And now the government had concluded to try other measures. The Huguenots might hold their worship, provided they went into the fields and woods to preach and pray. It seemed as though reason and right had triumphed. The reformed were satisfied; and all liberal Catholics and patriots, who loved their country more than party, rejoiced with them. We shall hear more of this middle party, "the politiques," by and by.

But there was another party which was disgusted and exasperated. At its head were the Duke of Guise and his brothers, one a Cardinal and the others able warriors. With them was Montmorency, Constable of France and the Marshal St. Andre. Guise, Montmorency and St. Andre formed a "triumvirate," and opposed peace and toleration. They left the Court in anger, because the Huguenots were in favor again. They, at least, were resolved not to keep the peace. They would oppose the Queen Mother and the King, and the heretics. They formed an understanding with the Pope and Philip II. of Spain to oppose the reform in France.

THE PERIOD OF THE CIVIL WARS

begins with the second year of Charles' reign. The odium of these uncalled for wars must forever rest upon the "triumvirate," not upon the king and his party, or upon the Huguenots. The first war was provoked by a cruel murder of the Protestants, who were quietly worshipping in a barn near the town of Vassy in Champagne. Twelve hundred men, women and children were assembled, when the troops of the Duke of Guise attacked them. Sixty were killed, and about one hundred dangerously wounded. This was the signal for war. Guise was denounced as "the butcher of the race." The Huguenots resolved to suffer such violence no more. The Prince of Conde sent a remonstrance to the king to punish the

criminal and protect the innocent. Beza urged Navarre, lieutenant of the realm, to maintain the provisions of the treaty. Antony took the part of Guise. It was then that Beza uttered a remark which has become classic: "Sire, it is in truth the lot of the Church in whose name I am speaking, to endure blows, and not to strike them. But remember that the Church is an anvil that has worn out many hammers!"

Conde sent a summons to every Protestant Church to prepare for self-defense. "There is no law, Divine or human, that forbids us to take measures for defense." They should send him men and money. Happily for the Huguenot cause, the nobles and gentry did not wait for the summons, but had already hastened to strengthen Conde's forces. Among them came one who demands a special notice, as one of the greatest generals of the sixteenth century, and the noblest Frenchman of any time—GASPARD DE COLIGNY, Admiral of France, Marquis of Chatillon. He was a man very like William of Orange and our own Washington. The family, of which he was the most illustrious member, traced its ancestry back to the twelfth century. The title which he inherited was that of Marquis, the next highest in the realm. He was born in 1517, the year in which Luther nailed his theses on the door of the Cathedral of Wittenberg. His father stood high in favor with Francis I., and held the offices of Marshal of France, Governor of Picardy, Lieutenant of the Principality of Orange and the County of Guienne. His mother was Louise de Montmorency, a daughter of the noblest of all French houses. She was a grave religious lady, one of the first to read the Scriptures for herself, and to embrace the new opinions. This worthy couple had four sons, one of whom died early. The others became three of the most distinguished men of the sixteenth century, which was so prolific of heroes. At the early age of sixteen Olet was made a Cardinal; afterwards Archbishop of Toulouse and Bishop of Beauvais. He afterwards resigned all these high offices and joined the reform.

The other brother, Francis, received a number of the highest

military offices in the kingdom, and became one of the first generals of his day, and the right arm of the Admiral.

Gaspard, after receiving a most careful education, rose in military command until he reached the high position of Admiral of France. He distinguished himself in many battles and sieges. One of his chief merits is that he was the first to introduce discipline into the French army, and also a department of surgery. To him also belongs the glory of organizing a fleet at La Rochelle, after the plan of which his son-in-law, William of Orange, organized the Dutch fleet. It was Coligny, too, who sent the first French Colonies to America, one to Brazil and the other to Florida, long before England began to colonize our continent.

At the age of forty he was one of the foremost men of France. From his youth he knew the principles of the Reformed and respected them. Whilst a prisoner of war, after the fall of St. Quentin, he carefully considered the situation. "He went into prison full of doubts; he came out with those doubts resolved." Urged by his wife and brother, Coligny joined the Reformed Church, and partook of the Lord's Supper. And then a deep feeling of joy filled the heart of every Protestant in France, and in Geneva and Holland! For one of the greatest of men, a ripe scholar, an able general and a most sincere and cultivated nobleman would add his influence and might to the trembling band of Huguenots!

War between the two parties had for months seemed imminent. "Before the clash of arms there was silence for a space. Men waited till the last man in France who had not yet spoken, should declare himself." Coligny shuddered as he thought of the horrors of civil strife. Anything seemed better than that. He clung to peace. But there was no peace. Death was visited upon the weak in many places. The massacre of Vassy did not stand alone. The civil wars were already begun. Francis of Guise and his followers were the authors of it. Then Coligny drew his sword and rode to the camp of Conde, and to him all eyes were turned as the real leader. By that step he lost all

that he possessed, save his undying fame. He was destined to see snatched from him houses and lands, wife and children, and the treasures of art which he had collected ; but duty called him to make every sacrifice, even of life in the end.

THE CIVIL WARS

began in 1562, and during the eight years that followed there were no less than three of them, the first and second each followed by what was called "a lame peace." In these wars most of the leaders perished, among them Francis of Guise, the best of generals, and the head of the League, and the powerful Nobleman, Montmorency, its right arm ; Guise by assassination, and Montmorency by a mortal wound received in battle. The impetuous Conde was wounded in the arm at the battle of Jarnac, and his leg was broken by the kick of a horse. Waving his sword he exclaimed with fervor : " Gentlemen of France, the Prince of Conde has yet the courage to give battle !" He was taken prisoner and treacherously shot.

Coligny assumed command of Conde's forces, and though unsuccessful in battle, by incredible rapidity of movement he approached the walls of Paris. Catharine and Charles were terrified, and suddenly became anxious for peace. Paris was in peril, and troops from Germany were coming to Coligny's aid. "The general of retreats" was at last about to make a successful attack.

The Huguenots were willing to make peace, but this time they wanted security. Coligny was to be consulted now. Give them their rights and they would all enlist under the king against his foreign foes. Coligny especially wished to join the Netherlands against Spain, and he and his hosts would win Charles IX. a rich kingdom from Philip II. In 1570 the peace of St. Germain was declared, granting the Huguenots full liberty of conscience and amnesty for all past offences. Only in Paris and near the court no reformed worship should be held. But the greatest good was the entrusting to them of four strong

cities as places of refuge and defense! These were Rochelle, Montauban, Cognac and La Charite. This was

THE SECOND GREAT STEP

in the progress towards liberty and equality. After eight years of war the Huguenots were recognized as having a right to live in peace, to enjoy their own form of worship, and hold four important strongholds. Here was the nucleus of the future "Republic of Rochelle." The members of the League were opposed to these favorable terms, and called for a vigorous suppression instead. The war must be revived. Not so, said Catharine and Charles; the peace must continue. It would not do to fight Coligny again, with his brave chiefs and soldiers who could be defeated in battle, but never conquered. Besides, France had not the means to continue the struggle. And there were other interests to look after. Margaret, the king's sister, must have a husband; she was now twenty years of age.

Margaret's hand was offered to the young Huguenot Prince, Henry of Navarre. The two parties were thus to be more closely united. All scruples were overcome, and arrangements made for the nuptials. Coligny was invited to the marriage, as were all the leading Huguenots. The wars of religion were to be forgotten. Henry's mother had no faith in the friendly professions of her life-long foes, and was reluctant to consent to the marriage, or go to the wedding at Paris. A few days before the time to start she died, after suffering severely for a week. It is generally supposed she was poisoned by a pair of gloves which Catharine sent her.

The name of Jeanne d' Albret, queen of Navarre, will forever remain dear to every lover of literature, of humanity, liberty and religion. She was an ornament of her sex, a model wife of a faithless husband, virtuous in a dissolute age, a wise mother, an enlightened ruler and an exemplary Christian. She gave prosperity to her little kingdom, and a pure religion to her subjects.

The ill-starred marriage was but a hollow mockery. Henry did not love the bride, nor did she love him; and she obstinately refused to signify by a word that she accepted him. The festivities, notwithstanding, continued a week—long enough to discover all the houses in which the friends of reform were lodged. Before dawn of St. Bartholomew's day, Sunday, August 24th, 1572, the bell of St. Germain was tolled, the signal for

THE SLAUGHTER OF THE HUGUENOTS.

Coligny had been shot on the street a few days before, and was lying on his bed when the bell tolled. He was the first victim. A servant of Guise stabbed him, and then threw his body out of the window upon the pavement. The head of the venerable, glorious but unfortunate hero was taken to Catharine, embalmed, and sent to the Pope as a trophy! His lacerated remains were dragged through the streets, and at last placed on the gallows; but were removed and interred by his Catholic relatives, the Montmorencies.

All morning the bloody work went on, and for three days following. Everywhere was heard the cry: "Death to the Huguenots! Kill every one of them! It is the king's order." Charles did not propose the murder, or approve of it; but becoming intoxicated at the sight of blood, himself fired upon his subjects from the windows of the palace. The river Seine was choked with the bodies of the slain. When the slaughter ceased in the Capital, there was scarcely left a Huguenot. The butchery was also extended throughout the kingdom for several months. The whole number slaughtered is stated by the Duke of Sully at 70,000. But whatever the number, the loss to the cause was irreparable; for the chivalry of France had fallen, and with them their great leader, a host in himself. Well does the historian De Thou say: "No example of equal barbarity is to be found in antiquity, or in the annals of the world!" What years of persecution and war could not accomplish, cunning and treachery brought to pass; and when news of the hor-

rible transaction was received in Rome a Te Deum was sung for the triumph of the Church militant, cannons were fired and medals were struck in honor of the event! A few years later another picture might be seen, as Charles died suffering horrible agonies. He exclaimed : "What evil counsels! What assassinations! Mercy!" The blood came oozing through the pores of his body, so terrible was his remorse. He died exclaiming : "I am lost. I know it!" But before his career came to so gloomy an end the fires of civil war burned again. In the south and west of France, around the four cities of refuge, the conflict raged. The fourth and fifth wars failed to subdue the Huguenots, who fought desperately for their liberties, and successfully maintained them against all odds.

THE CENTRAL FIGURES

henceforth are Henry of Navarre and the young Prince Henry of Conde, son of the heroic Louis. They were among the few who escaped the slaughter in Paris ; but their lives were spared only because they promised to abjure their faith. They went to mass and lived ! They were detained in Paris under close watch. This forced confinement was very galling to them. Conde managed to make his escape to Germany, where he raised troops for the Huguenots, and he was himself in the camp at the outbreak of the fifth war.

After nearly four years of confinement Henry of Navarre also fled from Paris, and joined his former companions in arms. He was hailed with acclamations of joy by those Huguenots who had escaped massacre by not going to the wedding. All eyes were turned towards "the Bearnese," as he was called. He at once abjured Romanism, and avowed himself the leader of Coligny's former hosts. "Henry was the chief and darling of the Gascon chivalry, the hope of the oppressed in every land. Of medium height and weight, he was yet sinewy and strong. His complexion was brown, his hair and beard curled, and prematurely grizzled; eyes deep-set, blue and mirthful, yet

fiery at times and commanding; nose long and hawk-like; prominent cheek bones and a salient chin. His disposition was frank and humorous." He was witty, careless, yet polished in manner, free and easy in his moral opinions and in his practices, leaving much to be desired in the leader of austere religionists. His soldiers "felt the electricity which flashed from him and set all hearts on fire when the trumpet sounded to battle!" He led his troops to combat in seven wars, one hundred pitched battles and two hundred sieges.

His mother had "taught him to read the Bible, and to hate all lies and liars." At fifteen years of age she rode with him into the Huguenot camp, to take part in the third religious war, and there he learned military lessons under Conde and Coligny on the battle fields, and there never was an apter scholar. We have already seen how he was married to Margaret. "The Mass or death!" was thundered into his ears by Charles, as he pointed to thousands of victims. Henry yielded to such persuasive arguments, and professed himself a Catholic. But now we find him once more in the Huguenot camp, ready to do battle for freedom of conscience, and make his name famous in Europe. This brings us to

"THE WARS OF THE LEAGUE."

A third party had arisen, called the "Politiques," or patriots; by their enemies they were branded as "Malcontents." They loved their country more than they cared for the triumph of either religious party. In their minds France was the first and dearest object, not Rome or Spain. They believed in toleration, and were anxious to maintain the unity and prosperity of their country by a just recognition of both religions. The wise Chancellor De Lopital, the Bacon of France, was the chief of this national party. We find them co-operating with the Huguenots in the wars of the League.

Such was the political status of France when Henry III. succeeded his brother Charles. In his youth he had been

favorably inclined towards the Huguenots, but was now forced by the League to make war upon them. He could not be said to be master in his own realm. The League had usurped the power. "The Duke of Guise mounted upon the League, Henry of Navarre astride upon the Reformation, were prepared to do battle to the death!" The sixth and seventh wars were of brief duration, and without decisive results, except to increase the fame of "the Bearnese" as the most brilliant of all French Captains. The eighth war lasted much longer, and was the fiercest of all. They were "hungry, famine-stricken years of bloodiest civil war!" The King of France at last found himself compelled to join Henry of Navarre against the League, which bitterly hated him as well as the heretics. The Guises excluded him from his own Capital. In 1589 he and "the Bearnese" laid siege to Paris, whereupon he was assassinated by a priest.

Thus perished the fifth monarch, who from choice or compulsion had striven to put down the Huguenots. But the cause of liberty outlived them all. The friends of "the religion" were more resolute than ever in its assertion, despite fire, massacre and war during a period of three quarters of a century. Persecution had thus far proved an utter failure, and France must at last have

A HUGUENOT KING.

As the house of Valois became extinct by the death of Henry III., "the Bearnese" had a clear title to the throne of France. There were, however, several aspirants more powerful than he. The Cardinal of Bourbon was brought forward under the title of Charles X., and was supported by the power of the League. Henry knew that it was only at the head of his Huguenot chivalry that he could cut his way to the throne. "And thus he stood the Chieftain of that great austere party, the men who went on their knees before the battle, beating their breasts with their iron gauntlets, and singing in full chorus a Psalm of Marot, before smiting the Philistines hip and

thigh!" Though he did not share this earnestness of religious conviction, and could change sides to save his life or to secure his crown, yet he knew how to appreciate such heroism; and, far-seeing statesman that he was, he would swim on its strong current to his throne. His forces were only about a tenth as great as those of the League, but victory generally perched upon his banners; and his fame spread all over Europe.

At the battle of Ivry, March 1590, he told his followers that if their standard-bearer should be stricken down, they should follow his white plume. They would see it waving upon his head in the thickest of the fight and in the path to glory! His words kindled great enthusiasm, and the Huguenots won a glorious victory. Lord Macaulay has immortalized this battle in a masterly poem:

"Now glory to the Lord of hosts, from whom all glories are,
And glory to our Sovereign Liege, King Henry of Navarre!"

Henry has always been recognized as the chief of all "plumed knights," and the beau ideal of all that is brave, dashing and successful in combat, and generous in the hour of triumph:

"Like a guiding star,
Amidst the thickest carnage blazed the helmet of Navarre!"

In 1593, Henry concluded to become a Catholic, and thus conciliate "the Politiques," and give his country peace. It was a shrewd stroke of policy, which united almost all French patriots to his cause, and revealed the foreign character of the League. "Paris is worth a mass," he said. And so he was absolved of his sins and heresy by the Pope, and the gates of the Capital were thrown open to receive him. After a few more years of war the whole country submitted to his authority, and welcomed him as it had never before hailed a Sovereign, for all felt that he was a King indeed. In 1596 he drove the last Spanish troops out of France, and the land had peace, after more than 35 years of civil wars, and 75 years of persecution.

Henry turned his attention to internal improvements of

every kind. By means of the prudent measures suggested by the wise Duke of Sully, France entered upon a new era of prosperity. Henry's "master virtue was his love of his people," and they loved him as children love a father. He wished to make his kingdom so prosperous that "every peasant should have a fowl in his pot." But virtuous and moral he was not. He sadly neglected the lessons of his mother and his military preceptor, Admiral Coligny. Now that he was King the wars of religion were over. In 1598 he published the celebrated

EDICT OF NANTES,

which granted full religious liberty to the Huguenots, and the right of holding any office or position in the realm. He believed in toleration as far as it was understood in his day. During the remaining twelve years of his reign the rights and liberties of the Huguenots were maintained. They held their four strong cities, and enjoyed a separate political existence. The nobles and ministers jointly ruled this Protestant State and Church. La Rochelle was the Capital of this little republic—this free State within a kingdom. This was

THE FIRST REPUBLIC IN FRANCE.

All later ones owe their existence largely to this first attempt at self-government by the people. It may not have been a very perfect form of republican institutions, but it was a very respectable beginning; and it worked well, and the people were prosperous and happy, and thus the chief end of all government was attained.

Amongst the Huguenots of these times were men of eminent virtues and ability, such as brave La Noue, stanch D'Aubigne, the Duke of Rohan, the Rochefoucauls, and especially Du Plessis Morray, who was called "the Protestant Pope," owing to his transcendent influence amongst the Reformed and the firmness with which he maintained the liberties of his compatriots in the presence of the King and his counsellors. He

was a great general, a virtuous and brave man, an able counsellor and statesman, and a gifted orator and writer. It is not to Henry's credit that he became estranged from his resolute knight, who was chiefly instrumental in securing him his crown. Duplessis was constantly persecuted by the King's flatterers, and at last forbidden to remain at court.

During Henry's illustrious reign the Huguenots lived in comparative peace, for they were too powerful to be interfered with in their fortified strong-holds—especially in Rochelle, "fair city by the sea." But in 1610 Henry was assassinated in his carriage by a fanatic, who thought the King was too favorably inclined to the Huguenots. And thus the last friend of Protestantism was gone.

His son Louis XIII. who succeeded him on the throne after the regency of his mother, had none of his father's love of liberty and human rights, and was taught to dislike the Huguenots and ignore their claims.

Wealth and high position were offered to the Huguenot nobles on condition of changing their religion. The greatest and best could not be bought; but many were won over in various ways. Bribery and desertion became the order and fashion. The Jesuits had established their schools, and won over the young in large numbers. A Catholic Reformation had also been effected, and the Romanists became more zealous than the Protestants, and lured thousands to the ancient fold. Apathy and discouragement settled down upon many Huguenots after their King and many of his followers had become reunited to the old Church. Besides, the nobles did not like to submit to the strict church discipline exercised by the ministers and elders. And thus

THE GOLDEN AGE

of French Protestantism was passing away. A new era begins with the appearance of RICHELIEU upon the stage of French politics. The Cardinal became the actual ruler, instead of the

youthful King Louis. He was a man of consummate ability in managing men. His policy was centralization, so as to form a strong government. He sought to abolish the remains of the feudal system, take the power from the nobles and lodge it in the crown. The King and his minister would govern as well as reign. Unity of the kingdom was his watchword.

The shrewd statesman saw clearly that France would be weak so long as the Huguenots maintained a separate political existence. The King was excluded from part of his own territory. The republic of Rochelle was well-nigh an independent State. This must not be, thought Richelieu, if France is to become great and strong enough to exert a controlling influence in Europe. And then was seen a strange spectacle—a Cardinal of Rome joining the arms of Catholic France with the Protestant Gustavus Adolphus and the Reformed Princes of Germany against the Catholic House of Austria; whilst at home he was engaged in destroying the last vestige of the political rights of the Huguenots! He laid siege to one after the other of the four cities of refuge, and seized them; but only after years of gallant resistance and heroic sacrifices. This was more than a century after the Reformation had begun.

The policy of the Cardinal gave unity to France, and absolute power to the King, and fame and glory in the eyes of Europe. But it was the death-blow to liberty and to free institutions. The first republic in France ceased to exist. Though it had been hidden in a corner of the land, yet its example exerted a great influence in favor of popular liberties. The destruction of the little republic of Rochelle was not a gain, but a loss to France in the end.

* * * * *

We pass by a period of half a century. Another monarch sits upon the throne, Louis XIV., "the grand," who declared—"I am the State!" The people are nothing; the nobles are little more; the Church is but a department of government. The King is all! He is surrounded by flatterers, and governs

without a Sully, a Richelieu or a Mazarin. He chooses Colbert for his able financier and the ruthless general Louvois, not as advisers, but as instruments to do his bidding. France is now the greatest power in Europe. It is her "Augustan Age" of literature. The National Church is high in favor and wealth, because servile and obedient to her royal master.

But there is a fly in the ointment. It is found that there are still dissenters. The Huguenots have begun to hold public worship again, after having been made to "conform." They must be crushed. In 1685

THE FINAL BLOW

was struck. The edict of Nantes was repealed, and all the rights and liberties of the Huguenots were taken away, and public worship was forbidden on peril of life. Thereupon 500,000 of the best citizens were driven into exile. "The cause" was completely broken. No Reformed pastor was permitted to perform his duties of love. All of the churches were closed. The people were commanded to return to Mother Church, or be outlawed and have their property confiscated. Women and children were cast into prison, and the men were made galley-slaves, a lot which was far worse than death. French Protestantism, after one hundred and fifty years of glorious history, lay in ruins. Twenty years after the edict was repealed not one church could be found in all the land. The dragoons were scattered all over the country and quartered in the houses of the Huguenots. The wealthiest and most useful citizens preferred exile and carried the arts and manufactures, in which they excelled, into other countries. This was a severe loss to the trade and industry of France, and gave England and Holland the lead in manufactures of various kinds.

Thousands of the Huguenots sought refuge in the colonies of America, and became the most useful citizens and prominent statesmen. They were noted for their grave and polished manners and their scholarship and intelligence. South Caro-

lina especially owes much of her early greatness to the Huguenot-refugees and their descendants, chief of whom were General Francis Marion and Henry Laurens.

Thus was civil, intellectual and religious liberty destroyed in France. Such a crime, it might have been expected, would some day be avenged; and that day came 100 years later. The Revolution of 1789 was the natural outgrowth of centuries of bigotry, superstition and oppression. Men being long treated like beasts, at last became savage enough to turn upon their tormentors and destroy them. The throne of France was overturned and the King and Queen cruelly beheaded by the excited populace; and thus the innocent paid the penalty of their guilty forefathers. The church fared no better at the hands of the infidels. It was in its turn abolished, as the Reformed had been before, and irreligion was proclaimed. Superstition begets infidelity. If freedom of thought had not been destroyed, there might never have been so bloody a revolution. It was not accomplished or countenanced by Huguenots, but by the unbelieving offspring of the Catholic Church.

RESTORATION AND PRESENT STATE

of French Protestantism. The Church of Beza and Calvin, of Conde and Coligny, of Jeanne d' Albret and Duplessis Morlay, still lives. "The anvil has worn out many hammers." Even amidst the fiercest persecutions some remained true to their faith, and these were reorganized into congregations by the indefatigable labors of Antony Court, who is called "the restorer of Protestantism." Travelling all over the country, he called the Huguenots out of their retreats and secured them pastors. He was born 11 years after the edict of Nantes was repealed, and continued his labors until 1760, when he died after seeing the work established. The numbers of the Huguenots have steadily increased. The Revolution, which occurred soon after that of our colonies, restored them to equal rights with all other citizens, and their liberties have been respected ever since.

LAFAYETTE was their friend, and extended toward them his powerful influence and aid by his eloquence in the French Assembly. The great NAPOLEON recognized the justness of their claims also, and restored to them some of the churches and schools from which they had been expelled a century before.

Many of the leading statesmen of France have held the Huguenot faith; such as the wise Duke of SULLY, prime minister under Henry of Navarre, the pious and learned historian GUIZOT, prime minister under Louis Philippe, WADDINGTON and FREYCINNET with several of their colleagues in the late Republican Cabinets.

A MODERN HUGUENOT SYNOD.

No Huguenot Synod had been allowed to assemble for 200 years, until the right of convening was granted them after the downfall of Napoleon III, and the establishment of the present republic. On the 6th of June, 1872, the Synod met. A writer in "Blackwood's Magazine" says: "The very essence of the Christian Religion was there expressed with a fullness and clearness of reasoning which very few deliberative assemblies, if any, have ever exhibited." Several eminent journals declared that "as to form and substance no parliamentary debate in any country was ever characterized by such thoroughness and depth of investigation." The able historian of "Modern Civilization," and veteran statesman, GUIZOT, declared: "I have been present for more than 60 years at many parliamentary struggles, in which the first orators of France were engaged. I have never seen any which had a more elevated or dignified character, or which was more remarkable for form and substance."

Whilst a majority maintained the old faith of the Huguenots, it was found that a respectable minority were deeply tinctured with the prevailing rationalism of the times. But the Synod decided that the Scriptures, the Apostles' Creed and the old Huguenot Catechism should be taught; and it is to be hoped that the church may soon be purged of the leaven of heterodoxy.

There are at present about 1,000,000 of people belonging to the Huguenot Churches, and they are noted for learning, piety and patriotism. They are interested in the success of the republic. In this day of free inquiry they cannot fail to exert a powerful influence in favor of human rights, both civil and religious. It is said that recently whole communities have asked to be organized into Reformed Congregations. Their ministers are preaching everywhere and doing a vast amount of evangelistic work. They hold meetings anywhere, on the streets and in halls and theatres. Their influence is for good only, in Church and State. The old taunt that "the Huguenots are all Republicans" has at last become their title of honor.

From their earliest history the Huguenots were favorable to *popular education*. They established schools and colleges in the towns and cities held by them. At one time they had no less than 13 colleges and 5 universities. The public schools of France were instituted largely through the influence and labors of the Huguenot statesman, GUIZOT. The descendants of the Huguenots who settled in America had the same wise and noble love of education.

Such is a brief outline of the history of the Huguenots. Like all men they had their faults and committed mistakes. Nevertheless their services and efforts in behalf of freedom entitle their memory to the love and respect of mankind. In genius and character, in aims and achievements, there are none greater than the Huguenots. They have always been the advocates and exemplars of knowledge, morality, liberty and religion—heroes alike in suffering, and in the performance of valiant deeds that will live in history forever!

VI.

THE SPIRIT OF THE DAY.

BY REV. I. E. GRAEFF.

MEN now living having crossed the meridian of life, can tell of wonderful changes in their time. So rapid and comprehensive was the progress of the day, that it was difficult to keep pace with it and to comprehend its significance. Perhaps it may safely be taken that even now comparatively few comprehend the broad scope of the immense issues of the age.

The spirit of the day is much taken with inert matter. It is devoting much of its energy to the study and development of the physical side of human existence. Material improvements is one of its cardinal ruling aims. In this it is growing marvelously with the lapse of time, and is becoming, by rapid irresistible strides, sublimely cosmopolitan in its grand sweep. This is one reason why materialistic tendencies are so marked, so imperious, so awfully popular and powerful. And in view of this fact timid souls tremble as if the royal arches of the heavens were about to break, and as if the universe, in all its transcendent grandeur and spiritual significance, would now be forced to come down to the level of a refined but godless materialism.

No wrong is done to any one by saying that, all who fear the results of materialism in this nervous way, do not understand the genius of modern life. The very tendency which they so much dread as a real or possible evil, is evidently one of the most potent and effective agencies of good in the present world historic movements. It is not all of matter to build railroads, to run steamships, to erect telegraphs, to develop indus-

tries, to promote commerce, to lay open the strata of the earth, to inquire after the origin of life, and to do a thousand other things in the line of the physical. It is possible to keep closely to the growing current of material science and economic progress, and yet be not wholly and slavishly bound to the beggarly elements of the world. It is not all of matter to study the mysteries of the physical universe, and to use the knowledge thus gained to improve the physical, social, moral, and mental condition of the race, though much of this be done by those who are not willing to walk by the aid of the better light of a specific divine revelation. If the spirit of the day is largely skeptical, and much given to carnal thinking and grasping, it is also munificently generous. One of its ruling aims is the general good. It sacrifices freely for liberal culture, and for the rudimentary education of the masses. Its endeavors to provide for the afflicted and the destitute are truly immense, and its benevolent enterprises and institutions are without bounds in scope and number. If this is not Christianity full and complete, it is beyond question an important part of the Christian world economy, and will do much to bring about the final universal triumph of the faith.

Our modern philosophy is largely under the power of unbelief. It presumes to undertake the difficult task of settling absolutely the boundary line between the known and the unknowable. Under the lead of this materialist metaphysical temper, much of modern thinking and life has broken away from the orthodox theories and usages of other days, and has rested the momentous issues of the present and the future on the doubtful hypotheses of modern science. The theories of evolution, and the spontaneous generation of life, have gained force as a better solution of the mystery of existence, and of the problem of human destiny, than the grand historic outcome of biblical, theologic, Christian culture; and hence free rein was given to hard dry materialist metaphysics as a religious force and moral guide, better and more rational than those drawn from the lessons of the Bible. All this would certainly look alarming

enough if the full power of the popular heart could be held extensively and permanently under the sway of this doubting, scoffing intellectualism ; but there is no danger of such wholesale popular falling away. The masses are in sympathy with Christ and His Gospel scheme, and no world power of any sort has the shadow of a chance to root up this profound popular conviction and to put in the place of it the notion of materialistic evolution, at the call and beck of which life must come and go. No one needs to fear that the generous religious consciousness of this advanced Christian age will remain in voluntary captivity to such a monstrous intellectual idol, and that the people have made up their minds to sit shivering without a personal God, without a Saviour, and without hope in the world. If Herbert Spencer is indeed the acknowledged corypheus of philosophic skepticism and a trusted leader among scoffing Agnostics, it may be taken that he has done a good work when he proclaimed to the world that speculative inquiry, after having gone over every inch of ground open to its ken, has reached the limits beyond which it cannot go, and that the conclusion is that all existence is a mystery which can never be known. This is a confession which proves the necessity of a wisdom wiser than that of the worldly wise ; and it will do much in a negative way, to set forth the blessed Gospel in a strong light as the power of God unto salvation to all them that believe.

Assurances of this kind may be received with considerable misgiving by some, in view of the facts which seem to conflict very positively with this hopeful opinion of the situation. These consider that not only scientists, and philosophers are carried away by the dogmas of materialism, but that many professing Christians are yielding to the suggestions of doubt. And just here it is, they think, where the greatest mischief comes in. Much of the professedly orthodox criticism is as reckless as scientific inquiry, and the energies of theological champions, are directed towards breaking down the evidences of our biblical religious faith. The confessional standards seem to lose much of their religious and ethical influence. The venerable creeds and cus-

toms of the fathers are ignored or replaced and the ethical foundations of society are yielding also to this revolutionary pressure. The flood-gates of moral corruption are thrown wide open, and it looks verily as if the evil Genius of Paganism was once more coming back to take possession of the swept and garnished sanctuaries of modern Christendom, bringing with it a revival of some of the worst vices and refined barbarisms of classic antiquity.

There is no doubt much cause for this kind of fear, and the case is altogether serious enough to attract thoughtful attention. Still we may be altogether sure that this gloomy way of looking at it does injustice to the actual state of affairs. The evils complained of are, in a great measure, simply an abuse of the freedom of the times. And in so far as they are really a violation of faith and of moral law and the sanctity of religion, they exist contrary to or in defiance of public opinion. This is a very different thing from the genius of heathendom, either in ancient or modern times. The ethical animus of this was no better among the Greeks and Romans in their classic days, than it has since been found to be among the cannibals of the islands of the seas. With all of these, crimes and wrongs were, and are now, in force by the power of public approval. They exist and prevail as the legitimate result of the established order of things, which is generally maintained as fixed and finished for all time. This is the reason that the Pagan world makes no progress, that for scores of centuries it has stood still intellectually, socially, morally, and in every other sense. But no such hopeless stagnation can hold its ground in the face of Christian ideas. Where these live and rule there will be progress—evils will die out and better manners will grow and increase. The genius of the time is in full accord with this cardinal law of the Christian life, even where it is atheistically materialistic. Every where it has adopted the ideas of human brotherhood, and universal emancipation, although it is peremptorily opposed, in its true historic character, to reckless destructive innovation. It is this rational Christian spirit of the day that is teaching us

more and more of the generous art of being free and progressive, while we are more effectually governed than all the world besides.

When Paul and Silas sailed from Troas and landed at Neapolis, ninety years after the tragic downfall of the republic on the plains of Philippi, they found a great empire with an advanced civilization. Nevertheless at that time Rome had not the knowledge of the primary principles of a civilization, like that which has since been developed in Europe. In all her imperial greatness and broad dominions she had not dreamt of a native equality of all men and their common right to security of life, and to liberty and the pursuit of happiness. But Paul and Silas brought ideas of that kind when they came over. These took root in the West and wrought a wonderful change in European life. By the force of ideas the West has become the mistress of the world in thought, in manners, in material, intellectual, social, and religious power. Of course opinions differ as to the cause of this European world supremacy. Some are in the habit of ascribing it to the law of historic evolution. If this was correct, it would be hard to give a satisfactory reason why this law worked so unequally in the East and the West. It can hardly be that the immense popular masses of the largest continent of the earth, have been deprived of the capacity of progression, by the suspension of mere natural forces. But be that as it may, the very quarter of the world, in which the ideas of Christendom took their rise, is to-day just two thousand years behind the ruling life of the age. No matter now what the character of the force was which produced the Christian faith, no one can deny that the progress of the human race has been strangely bound up with the historic growth of this faith, and that where it was rejected society remained under the power of its degrading errors. Hence the average common sense of the day is but little inclined to make a complete theological somersault, by turning away from the benign spiritualism of the Gospel with a view of a better path in the dreary wastes of a godless materialism.

But Europe has not reached her goal yet. She is bound to progress still. She has left the heresies and abuses of the Pagan Orient behind, and she has largely developed the graces of human equality. Still she needs a further advance, as will hardly be denied on this side of the water, though there may be a wide difference of opinion as to what this advance shall be, and how it shall be reached. The progressive temper of the day will take care of that matter as the issues come up. Still it may safely be taken that this advance will not be made on the ruins of Christian civilization and of the Christian faith. These elements, which have been at the bottom of the life of our era in all its stages, will remain while the world stands to do their creative historic work. For eighteen centuries manhood has been nursed and enlarged in all its powers, capacities, and hopes in the bosom of the ever-advancing economy of the Christian life, and neither the Caucasian nor any other race, neither Europe or any other continent, will ever outgrow its sublime cosmopolitan capacities. Let Europe keep in the line of her civilization, and she will be delivered in time of all that is wrong and antiquated, while she will stand out before the world in the full virgin glory of her Christian character. So judges the enlightened common sense of modern Christendom, at the present stage of its triumphant progress.

We must not forget to notice the temper of the biblical criticism which now seems to rule the theological world, since this appears to be largely hostile to the orthodox faith. At present it is particularly engaged in explaining away the authorship and age of the five books of Moses. Unfortunately, for the critics, they cannot agree. They differ so much, and yet they undertake to prove so much, that the very extravagance of their critical venture will put the public on their guard. At any rate there is no cause for serious alarm on account of this bustle and excitement in the camp of the Lord's host. There have been such storms and upheavals before, which left the theological atmosphere much purer and more adapted to the requirements of the time than it was before. In the days of Schleiermacher the

critics were after the authenticity and credibility of some of the books of the New Testament, as hard as they are now after the evidences of the Mosaic records, and perhaps the attacks of the rationalists of that day were even more severe than those of the critics of the present are found to be, and also more bent upon malicious mischief. Then they were met in a very plain and simple way, by the logic of a single fact. They were asked to account for the story of the life of Christ in their own way, answering satisfactorily to what that story involved. That one single demand the critics were not able to meet, and hence they retired from the field and left the New Testament behind as a specific divine treasure to be cherished as such by all generations to come. And whatever critical scholarship may determine about the five books, known as those of Moses, it is beyond all reasonable doubt that they are the historical product of a theological economy, which stands out fully as a distinct and specific movement in the history of antiquity. These five books are older at least than any of the ancient classics, The theology taught in them, as far as it goes, is the theology of modern times, and the spirit of the day stands by it as the cardinal truth for all ages. The morality of the Pentateuch as summarized in the Ten Commandments, has been dignified as the divine norm of a perfect love, and as such it is now sustained as the ethical standard for all the world to live by. Besides, these books are prophetic of good to come for all people, a hope carried through many centuries, in the face of the gloomiest reverses and palpable contradictions, by that economy the rise of which is here recorded; and here also we have the outlines of a scheme of public benevolence and of emancipation that cannot fail to command the admiration of the philanthropists of our day. Centuries later the ancient classics were produced, but in these we look in vain for a theology, a morality, a Messianic hope, and a public benevolence, like those which come to us from the Patriarchal days of the people of Israel. These internal evidences the critics may as well leave untouched, and as long as these remain the Pentateuch, and

the books of the Old Testament generally, will continue to wield an influence in the world that will not be interrupted by any criticism that will ever be brought against them.

But is not after all the great popular heart getting to be more and more in sympathy with the skeptical criticism? Facts do not seem to point in that way. Theologians and preachers, here and there, lose their moorings, and popular opinion is sometimes carried away for a time in a measure by the claims of novel theories; but these wayward tendencies are always corrected by the better influences which soon spring up. The orthodox pulpit, and the whole teaching force of the Church is a guardianship of great power for the defence of the faith. The religious press is an agency of specific force in these days, and if not always true to its high calling it still helps immensely in pushing forward the claims of the Gospel. And the secular press, which within the life time of the present generation has risen to sublime importance and power, often takes the lead in the orthodox championship of the day, and deals with offenders against the common faith in no mild terms. And then, besides facts like these, we learn that the number of Christian believers is rapidly increasing all the world over. The notion, therefore, that there is a great and general falling away, and that the spirit of the day is the spirit of growing unbelief, is utterly at variance with the true state of affairs. The only conclusion to which we may reasonably come, in view of the actual facts, is that the genius of the age is loyal to the genius of the Gospel, and that it is bent upon bringing the whole world under its beneficent control.

On the first day of Pentecost, after the ascension, the Church started with about three thousand members. One hundred years later the number had increased to one million. That was a rapid growth considering the circumstances. About the time Constantine the Great was sole ruler of the Roman Empire, the records say there were ten millions of Christians. This increase came in spite of ten universal persecutions, the barbarous cruelty and desperation of which can never be adequately

described by the force of language. In the days of Charlemagne, who played such a famous role in medieval European history, the sum total of Christian believers is reported as thirty millions. The violence, ignorance, and barbarous confusion of the dark era did not stop the noble work of Christianizing and civilizing the people. Finally, when the revival of letters came and the great Reformation took its rise, one hundred millions was put down as the sum of the membership of the Church. After this a period of internal strife checked for a time the missionary energies of the churches, but still the host of the Lord grew apace both in numbers and in strength. And today it is said that the figures have run up to between four hundred millions and five hundred millions as the measure of orthodox Christendom. And when we bear in mind that this numerical increase was all along cumulative, and that it now carries with it all the resources and the best energies of the dominant races of the human family, we must be excused when we confidently say that the mind of the age is more than ever inspired with the idea that all the world is destined to the Christian faith, and that the work of winning the nations must be pushed forward with increasing zeal and vigor.

Here we shall be a little more specific and come nearer home. Eighty years ago the churches in this country had, all told, three thousand and thirty congregations. Now they have nearly one hundred thousand. At the beginning of the century there were but two thousand six hundred and fifty-one ministers, but at present there are not far from seventy thousand. In 1800 there were three hundred and sixty-seven thousand eight hundred and seventy-two communicants, but in these days there are between ten and eleven millions. And all this in a land of freedom, where the voluntary system is in universal force, where every one is free to profess, or not to profess, as he thinks proper. It is true, this does by no means prove that this large body of professing Christians are free from the heretical tendencies of the age. Still while the masses submit so gracefully to the divine headship of Christ, and make such

sacrifices to remain in His service and to propagate His faith, it is blind folly to proclaim a wholesale falling away and the approaching downfall of His kingdom in the world. Evidently the ancient ark of the covenant is safe in the keeping of the present generation, and she will reach her final destination in the triumphal way set forth in the Word of God, in spite of all the dark waters through which she may yet be called to pass. Already the rate of increase of believers is up to the apostolic times, if not even beyond that; and the signs of the day promise that the rate will soon run higher than at any time in the past, and that without any constraint but that of moral forces.

St. Paul confessed himself debtor to the Jew first, and also to the Greek. And as he was not only an inspired Apostle, but a genius of the first rank, taking in the situation of his day with a masterly grasp both practically and theoretically, it is highly proper that we should judge the status and temper of the present by the broad irenical standard he sets before us. It would be simply narrow-minded stupidity, if the modern mind did not feel its profound indebtedness to classic antiquity. Ever since the revival of liberal culture, the literature and culture of the ancients have played an important part in the education of Christian communities. In art, poetry, philosophy, mathematics, statesmanship, and other branches, Greece and Rome were felt all along the line of modern progress. And so also the intelligence of the hour owes much to the researches of Darwin and his school of scientists, and to the efforts of such metaphysical speculators as Herbert Spencer and his fraternity of positivists. These sages have gathered valuable information and made prolific suggestions, and have helped in opening the way for a broader conception of human existence. Indirectly they have given a fresh impulse to theology and biblical research. Of course, this does not entitle them to a seat in the councils of the faith, and to put their theories and hypotheses in the place of the Gospel of the great God. Great freedom has been given them in their day, but their theories

are being taken to rigid account at the bar of Christian science and the period of their greatest popularity is likely gone by. The question is raised whether the dogmas of evolution, and of the spontaneous generation of life, do not rest on a radical misconception of natural laws. At any rate, the champions of these theories will have to find something better to rest the claims of science on than mere speculative hypotheses if they desire to retain the confidence of the thinking masses in favor of their specific schemes. Old and new theories will be tried, they are being tried now, and none of them will be allowed to stand on any mere traditional ground. The prevailing judgment goes on the assumption that science is bound to demonstrate its hypotheses, and has no right to insist upon any dogmas not proven by actual fact. In this matter the spirit of inquiry is no less peremptory, than it is in the demand that the religious authorities of the day shall not proscribe or curtail the freedom of secular science. Every matter that concerns the general welfare of the race is considered amenable to the jurisdiction of enlightened opinion. True science has nothing to fear from such a test, as little as true religion has. Both these cardinal factors of modern life will be the gainers by a vigorous trial, on the practical arena of the spirit of the day.

But with all this freedom, the spirit of the age is really and truly conservative. It feels and acknowledges its large indebtedness to the past, and this feeling seems to be even on the increase. The theological convictions of the day are very emphatically more in accord with the true genius of history, than those of a few decades ago have been. It is less customary now to hold to the notion, that the evangelical orthodoxy of the present is an exact formal reparation of the orthodoxy of Primitive or Apostolic times. Great reverence is felt for the sainted fathers of bygone periods, and the aid of their labors is freely accepted; still this does not amount now, as it once did, to a slavish devotion to the methods, theories, dogmas, and usages, of any one period or time in the past ages of the church. The average modern mind does not dream, for instance, of

going back mechanically to the thinking and practice of the Primitive fathers, though the study of that eventful era is universally regarded as a cardinal link in the theological culture of this age. Much less will the thinking of to-day be held to the methods and theories of medieval scholasticism, and yet it is plain that Protestant scholarship has pretty generally abandoned the notion that the Catholicism of the dark age was nothing short of a complete surrender to diabolical powers. Dark as the age was, historians have found and plainly stated that, in grand creative Christian activity, that middle period stands out as one of the most prolific stages in the progress of the kingdom of Christ in the world. By this judgment the enlightened mind of the Church Catholic now stands, and it is scarcely possible that she will abandon a position which she has reached by the double process of the study of history and the enlargement of evangelic ideas.

But the spirit of modern freedom will not even mechanically adhere to the rigid dogmatic confessionalism, and religious mannerism, of orthodox Protestant theological history. This may sound ominous, and to some minds it is prophetic of no good, and yet it is clear that it is a necessary phase in the growth of Christologic ideas. The dogmatic angularity of a bygone day cannot continue, without perpetuating the endless divisions of Christendom and keeping the popular religious mind down to narrow partisan ruts. These sharp evangelic distinctions had their day and did their necessary historic work, but now the time for something broader and more irenical in the Christologic world has come. The confessions will remain and will continue to serve the cause of Christ and of humanity, but the personal Christ is coming more squarely to the front and no possible harm can come if the closely drawn creeds will yield gradually and gracefully to the organic pressure of the Christologic life.

There is no such thing, however, as a sweeping general demand for the revision or removal of the standards. Modern progression is not made up of this sort of revolutionary rad-

icalism. In theology, as in politics, it adheres to the history of the past as the norm of its advancement. If there is an anti-creed mania, it has not taken hold of the general mind. The prevailing demand for greater confessional freedom knows how to honor and conserve the genius of the creeds, while it gets clear of their minor points and sharp logical sequences. Any less profound and historic way of disposing of the confessions must be classed with the socialistic and communistic fanaticism, which aims at the political and social regeneration of the world by the methods of a destructive revolutionary violence. There is a reaching out indeed, on all sides, after broader and more generous conceptions; but the ruling common sense of this prevailing growing habit has issued no license for wholesale unconditional innovation. It is the glory of the living moving present that, in the current of the rapidly advancing decay of the old and development of the new, there is such amazing power to keep under control all the dangerous forces of an unbridled caprice. Convulsions come—they must and will come where the legitimate demands of the age are not met in a fair and generous spirit; but if they do come, the genius of the time will only allow them to do their negative work and will then compel them to give way to the normal forces of historic growth.

Such is the well-balanced, self-poised temper of our day. It is young and full of aggressive vigor, and yet it possesses the wisdom and patience of mature age. Arbitrary restrictions and limitations are not to its taste, and often it is restive under that which is necessary and good. In all cases of this kind, however, it will yield to the promptings of sober second thought. It has the benefit of the wisdom of the ages, and ignorant prejudice is not one of its continuing misfortunes. Its educational advantages are immense, and are growing daily in world comprehensive breadth and power. All the treasures of knowledge and experience, stored up in the hoary archives of the past, are being brought out and offered for common use. Evil goes along with this movement, as a matter of course, but this is overcome

and dropped by the way through the greater power of the good. In such a process of growth there must be a sure tendency towards the complete triumph of the right, and that in its highest possible actualness in the economy of human existence. Whether it will ever rise, in this mundane state, to complete freedom from moral and social evil, is a question which time will answer. If, however, such complete redemption from the miseries of life cannot be reached by the now present historic forces, then it will be bestowed by the personal interference of Him who has the issues of the ages in His keeping, and who will hasten His coming as to Him seems fit.

Meanwhile there is hope, and that of the strongest and best authenticated kind. The churches of Europe and America have honeycombed the Pagan world with missionary stations, and are offering millions of dollars and scores of missionaries annually for the prosecution of the great work. Thus hundreds and thousands of heathen have been led to cast away their idols and to follow Christ, and soon tens of thousands and hundreds of thousands will do so in many quarters. In the home field matters are of an equally promising character. The orthodox churches are working and growing mightily, while those standing nearest the borders of unbelief are either standing still or declining. This indicates the real animus of the spirit of the day about as well as anything possibly can. During the last thirty years the progress of evangelic Christianity has been more rapid than at any time since the days of the Apostles, and its prospects for quick, startling, comprehensive success in the future near at hand are better than ever before. If then the last great day is near at hand, and the winding up of this mundane order must soon break in upon us, it will not be for want of faith in the world, or on account of the universal wreck of public and private morality. If such is the status of Christendom to-day, what will be the glory of the next century or of the century that must immediately follow? Perhaps by that time modern history will have run a full cycle, and will have drawn into its all-embracing life-current the mental, moral, and phys-

ical resources of the five great divisions of the earth, together with all those of the islands dotting the seas.

When Christianity took its place in the history of the world, it came in where the three historic nationalities of the era met—the Hebrew, the Greek, and the Latin. How much this conjunction of nationalities had to do with the growth and progress of Christian civilization is now being well understood. And so there are three cardinal forces, which are already fully in conjunction and will mould and direct the energies of the human race in its progressive movements in the future more and more emphatically. The first, in place and rank, of these cardinal factors is the old orthodox Christian faith, as it has come down to us through the ages from Christ and His inspired apostles. This force is in the field and it will stay, and that to fight a good fight and to conquer. The next factor is intellectual culture in all its grades. The age gives this full freedom and right, side by side with religion. The mutual independence of the two does, however, not prevent their live organic conjunction in the untrammelled relations of the day. They meet sometimes in hostile array, but this is only on the surface and at the sharp angles of live issues—in the main they are in perfect accord. And to these two comes a third, which is peculiarly modern in its present current genius and character—this is material improvement. These three forces fairly and fully combined, in their proper inter-relationship, will be found irresistible all the world over, and will carry with them all the improvement of which human kind is known to be capable.

The material side of the universe must come in for its full share of recognition and honor. So reason decrees, and so the genius of Christendom demands. If the apostles were now living and were endowed with the supernatural powers bestowed on them in their own day, and would go to India without the material agencies of this age, they would not very readily succeed in breaking down the absurd castes which have for ages cursed that populous country. But aided by the steamboats, the railroads, the industries, and intellectual culture, of Euro-

pean nationalities, their influence would be doubly powerful and the worn out Hindu social barriers would be leveled with the ideas of the age. This good work is going on in India now, and it would be well if the same levelling measures would be enforced on the public thoroughfares of Europe which Europeans enforce in the Orient—that would help greatly in bringing up the standard of European life fully to the measure of modern freedom, and would remove one of the prolific sources of present European danger and trouble. In that way the worn-out usages and notions of bygone days might be got rid of and the politico-social condition of the Continent be more fully brought up to the high ideal of the civilization, in the creation of which her nationalities had so noble a share and for the defence and propagation of which they make such heavy sacrifices.

India is progressing under English rule. This rule guarantees the freedom of religious instruction and the safety of the Christian faith. It also takes under its guardianship the intellectual agencies of our Western world. And to these is added the power of material improvements in the broadest sense. To the facilities of transportation and travel is added the better cultivation of the soil and the raising of larger crops, so that India is now a large wheat growing country and bids fair to become a serious rival of our own land in some of her agricultural productions. This is fully in accord with the spirit of the day, which discards all monkish notions of religion and lifts up the physical side of life as the organic co-partner of the Christian faith in the economy of the world's progress. And Japan is now hastening to adopt this same order of ideas and measures. No doubt she is preparing at no distant day to accept our religion, as she has already introduced some of our public improvements. Christianity will follow these as the rising of the sun will follow the early dawn. And when the three great historical factors of modern history will join their fortunes in the island Empire of the East, it will be a day of regeneration and glory to Japan and of a new impulse to the Christianization and emancipation of the full round world. But no one

of the three cardinal factors by itself can accomplish this great work. It is a work of fellowship. It must be done in severalty, and still in unity, and it will only be complete when it has taken in all the issues of human existence and destiny.

China is yet severely wedded to her ancient superstitions. To the mind of her benighted masses the smokestacks of locomotives are the haunts of evil spirits. Those demons will have to be cast out before China can make decisive progress in the arts of the civilization of the age, but they must not be forced to come out of modern engines where they do not lodge. The right place to assail them is in the sanctuaries of a stupid Mongolian idolatry. But the Gospel must not undertake this work by itself; nor must it call to its aid simply European culture. Matter must come in for its full and legitimate share of the work and the honor. The entire field of physical force must be thrown open to the Chinese mind, along with the higher agencies of religion and the intellect, in order to bring the vast peoples of the flowery kingdom into the generous current of a new life.

And in this broad matter there is one law for all the world. What is applicable in the Orient will be binding in every quarter of the earth. On this principle the genius of the age proceeds in its progressive policy, and on that capacious line it means to fight it out to the final glorious end.

The three fundamental factors of our economic make-up—religion, education, and physics—embracing every minutia of social life, are not only fixed forces in the civilization of the age, but they are growing forces, increasing in volume and power as time progresses. There are scores of people living now who can tell that the first railroads were built years after they were born; now there is a network of these public improvements the extent of which is measured by many thousands of miles. And if we compare the primitive character of these iron highways, and their early equipments and patronage with their grand perfection, convenience, and commercial significance at the present day, we gain a fair idea of what tre-

mendous energy there may be infused into the physical resources of a wide-awake people. And our railroads are but one particular class of modern inventions. They are but a single member of a family which is as numerous and as prolific as it is young. It is made up of small and great, of high and low, offspring, some of which are public servants of high rank, while others are content to toil in private circles and to aid in a small and humble way in providing food and shelter for the lords and masters above them and behind them. So runs and increases the physical energy of this generation, and no one can yet tell to what enormous enlargement it will be brought by the generations which are to follow.

Education, or cultivated mind force, is no new thing. It took its rise at the dawn of history, and for ages it has existed in its elementary, higher and liberal grades. But in modern times it has taken some new departures. In these latter days it has taken gigantic strides, and is now specifically reaching after the universal instruction of the people. And all this is not just to be done after the methods of previous ages, but new methods and other instrumentalities are brought into service, and that of a genius and calibre altogether unique. To the pulpit, the schools, and the books of former days there is added a journalism which has sprung up as by magic, and wields a power that is intensely felt in all the relations of life. This gives us an idea of what the mind-power of the day is, and of what it is capable of becoming in the advancing Christian civilization of the nations.

True religion is not a natural growth, not a production of pure independent world-powers. Its cardinal facts, truths and forces are the free and specific gift of Heaven. Still the divine Word has a world history, and it is all the more perfectly natural because it consists and develops in the organic unity of the human and the divine. This true faith is to be taught and accepted all the world over. So the churches are minded, and for this they are striving at a rapidly increasing rate of zeal and power. Fifty years ago but few denominations had mis-

sionaries in the foreign field. To-day there is not a church of any prominence that is not largely engaged in the foreign work, and that with a constant aim to increase its forces. In the domestic field matters run very much in the same style. We have denominations in this country which one century ago, or even less, had scarcely an existence, but which now erect missionary chapels at the rate of one a day, and provide them with ministers, at an expense of hundreds of thousands of dollars annually. And the number of denominations and sects being very large, and every one striving to keep up with the growing benevolent pressure of the time, we can easily measure the present and prospective historic energy of the evangelic religious factor of our civilization. If any one has an idea that this factor is losing ground, he must either be exceedingly poor at understanding the signs of the times, or the wish with him must be father to the thought.

Now then we have looked at these three cardinal modern historic forces, and we have found each one of them endowed with unlimited power and capacity. But now there is another fact to be taken into consideration—these three may, either directly or indirectly, join their energies for some grand common purpose, and thus gain more than threefold in potency and pith. It is true, they may come into conflict, and lose much in that way. That is, however, not so likely to happen any longer, since the genius of the age is getting to be so far advanced in a generous many-sided experience and policy that will put an end to blind, partisan interference between the grand powers of economic life. As Palestine, Greece, and Rome were brought together and harmonized in the earlier stages of the life we now live, so will brain power, material forces, and the blessed Gospel of the one great God, join hands in the mighty issues of history yet to come. The manner in which this will come to pass cannot be particularly specified in advance, since it must depend in a measure on the circumstances of the hour; yet the coming of it is as certain as that human kind has a destiny, which will as surely be reached as that there is a Maker who has ordained such laws and such destiny.

In view of all the facts in the case, it may safely be put down as a made out problem that the spirit of the day is not propitious to the full and final reign of a godless and Christless materialism. Neither can it be taken that the trend of the age is in the direction of a bald, cold, irreligious intellectualism. It looks much just at this time as if the science and philosophy of the future would be compelled to accept the aid of Christian theology, of Christologic facts and inspiration, or abstain from further attempts at settling the transcendent problems of the unseen, but substantial, realities of human existence.

Whether this status of affairs is welcome news depends upon individual and corporate character. As at the day of judgment some will rejoice, and others will tremble; so here there will be a difference resulting from the frame of mind of those involved in the issues. A live man moves freely and joyously in the current of a live age, and so does a live church or community; but drones, or persons and communities of fixed mechanical habits and ideas will feel grieved or alarmed, though St. Paul, by divine commission, or the personal Saviour Himself, should admonish them to move onward and upward with the flow of a new, and better, and broader life. But history will move on, and all who stand out against its plain dictates will be passed by and severely left behind. They who are wise will not fail to prepare for what is coming, and they who are foolish will not likely get into the wedding chamber of the great king.

VII.

THE ETHICAL CHARACTER OF LONGFELLOW'S POETRY.

BY J. MAX HARK.

IT is the crown of glory of American poetry that its acknowledged head and master, whom so recently we sorrowing laid in his grave, should never once, in all his long life's service of art, have tried to separate beauty from goodness. In Longfellow the æsthetical element had no recognition, no existence, except as wedded to the ethical. What God hath joined together, he would not put asunder. And the verdict, not only of the American public, but of the civilized world, has amply sustained him.

Nor is this all. If the past is an index of the future, then will Longfellow live in the love and esteem of posterity with the Dantes, Miltons and Schillers of pure literature, long after the Swinburnes, Rossettis and Whitmans of the present have joined the Byrons and Heines of the past in the gloomy shades of oblivion. For the healthy, practical world always has banished, and will persist in finally banishing, the indecent, the lewd, the wrong and untrue, in whatever form they may appear. Least of all will it make an exception in the case of poetry. If the muse were only some rigid, cold and lifeless thing it might perhaps be otherwise. But she is more than this; a living agent, a working power on earth. As a marble statue we may admire the naked beauty of a Cleopatra. But as a living woman of flesh and blood, going in and out among men, we cannot even tolerate her, however physically beautiful, unless she conform to the universal sentiment that demands at least decency, virtue and honor in her.

However some, who declare that "one should never talk of a moral or immoral poem," may rail at the tried and true sentiment that "the poetry of life must be moral, since life itself is moral," Longfellow in all his career fully recognized it; and ever acted on Emerson's dictum that "Only that is poetry which cleanses and moans me." Consistently working upon this, he lifted himself up to the highest place in American literature, and won for himself the world's esteem as a true poet, and the world's love as a true man. He proved the truth and correctness of the principle upon which he had based his work as an artist. And while a few cold critics may accuse him of "lack of passion," "lack of power," the voice of humanity gratefully pronounces the higher, truer verdict, which ascribes to him the noblest power of all:

"Weary hearts by thee are lifted,
Struggling souls by thee are strengthened,
Clouds of fear asunder rifted,
Truth from falsehood cleansed and sifted,
Lives, like days in summer, lengthened!"

Nor can they have read to much purpose who fail to find in Longfellow's poems the marks of deepest feeling and intensest passion. They are there plain and clear. But their wild rush, tearing his heart Mazeppa-like on, is seldom indeed revealed to us. Feeling perhaps in his poet's soul, like the sensitive Aurora Leigh, that

"Being observed
When observation is not sympathy,
Is just being tortured,"

he prefers to say less of the conflict and storm, than of the victory nobly won; he prefers to show us less of the wild passion itself, and more of the strong principle which in the end has conquered it. When the night of anguish and despair hides the sun, then we are told how

"The star of the unconquered will,
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed."

Unlike the defiant Byron, unlike the giant Goethe uttering his curse against patience, unlike the lackadaisical songsters who at every gust of sorrow, like broken lilies, are ready to die, he drinks the bitter Goblet of Life "Patient though sorely tried," and bids us not

" prize the colored waters less,
For in thy darkness and distress
New light and strength they give!"

So his *Evangeline*, after disappointments and heart-agonies that seem too great for mortal to bear, is not allowed to languish in despair, but is encouraged by the strong and noble assurance, which the poet must have felt to have written, that

" Sorrow and silence are strong, and patient endurance is godlike.
Therefore accomplish thy labor of love, till the heart is made godlike,
Purified, strengthened, perfected, and rendered more worthy of heaven!"

While she herself neither dies broken-hearted, nor weeps and sighs her life away, but bearing her great grief within her true woman's breast, lives on for many years, an heroic, Christlike life of self-denying and self-sacrificing work and activity for the welfare of her suffering fellow-men; and when at last she finds her beloved, an old man then, dying, dead of the foul black plague in an almshouse,

"she pressed once more the lifeless head to her bosom,
Meekly she bowed her own, and murmured, 'Father, I thank Thee!'"

Nowhere in any language is there a tale of deeper, mightier passion than that which consumes *Evangeline*. But nowhere is there one, also, which is freer from any suggestion of mere sensual feeling. It is all aglow with the warmth of a loving woman's "affection that hopes, and endures, and is patient," without ever the faintest reflection of the lurid flames of lust, or the hot breath of an unchaste desire. Its sweetness, its tenderness, its passion are all obedient to principle. Not less strong and real are they surely on that account; but only less fleshly and animal, more truly human and Divine.

This is the only kind of love that Longfellow ever portrays.

And this seems too sacred a thing for him rudely to tear away
the veil from the heart in which it dwells, and expose its inner
workings needlessly to the gaze of a curious world. Only
once in a while he gives us a glimpse where

“in the twilight gloom of a window's embrasure,

Sat the lovers, and whispered together, beholding the moon rise

Over the pallid sea and silvery mist of the meadows ; ”

or when, in the home of the Builders, a gleam from the old
man's pipe for a moment reveals

“What had been hidden by the dark,

That the head of the maiden lay at rest,

Tenderly, on the young man's breast !

True love to him is more than love-sick sighs and
ardent caresses. These may belong to it ; they may also be
only the manifestations of a low and earth-born flame. He
believes with Priscilla the Puritan maiden that

“When one is truly in love, one not only says it, but shows it,”
by a tender yet strong-making trust, that by its twining closely
round him fortifies even the strong one to whom it clings, as
the gentle Acadian maid, who in the hour of threatening
danger, thought first of her lover,

“And eagerly running to meet him,

Clasped she his hands, and laid her head on his shoulder, and whispered,—

Gabriel ! be of good cheer ! for if we love one another

Nothing, in truth, can harm us, whatever mischances may happen ! ”

Shows it too by an all-absorbing affection, like that of noble
John Alden for his Puritan sweet-heart,

“Ever of her he thought, when he fashioned the wall of his dwelling ;

Ever of her he thought, when he delved in the soil of his garden ;

Ever of her he thought, when he read his Bible on Sunday ; ”

and which, though to remain was but to keep open the wound
that himself had made by resigning her, as he thought, to
another, yet forbade him to leave the place where she was, be-
cause he felt that

“There is no land so sacred, no air so pure and so wholesome,

As the air she breathes, and the soil that is pressed by her footsteps.

Here for her sake will I stay, and like an invisible presence

Hover around her forever, protecting, supporting, her weakness.”

The love that our poet portrays must have the life-long constancy, moreover, of an Evangeline who, her lover hopelessly lost, yet steadfastly refuses every offer, however tempting and however urged by trusted friends, always giving the self-same answer, "I cannot!" Even in the heart of the red Indian it keeps this noble quality. It is touching to behold Osseo, "restored to youth and beauty," finding his once lovely bride Oweenee, as

"Changed into a weak old woman,
With a staff she tottered onward,
Wasted, wrinkled, old and ugly!
And the sisters and their husbands
Laughed until the echoing forests
Rang with their unseemly laughter.
But Osseo turned not from her,
Walked with slower step beside her,
Took her hand, as brown and withered
As an oak-leaf is in Winter,
Called her sweet-heart, Nenemoosha,
Soothed her with soft words of kindness."

Such love the death itself of the beloved cannot weaken. It is faithful even after death. An impetuous old Viking it may indeed kill and leave his ghost to tell how at his young wife's death

"Still grew my bosom then,
Still as a stagnant fen!
Hateful to me were men,
The sunlight hateful.
In the vast forest here,
Clad in my warlike gear,
Fell I upon my spear,
O, death was grateful!"

Oftener, however, it lets the bereaved soul live on, by useful toil for others manfully to finish its course, and do its duty to its fellow-men, even though daily, like the brave old Village Blacksmith,

"He needs must think of her once more,
How in the grave she lies;
And with his hard, rough hand he wipes
A tear out of his eyes;"

or long years after, Footsteps of Angels are heard by the poet, and then in sacred memory

"—she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saintlike,
Looking downward from the skies."

Everywhere in all of Longfellow's descriptions there is purity with the passion; constancy and eternal devotion with affection; gentleness, tenderness, trust; innocence with love. If men fail to see depth of feeling, and power, in such love, may it not be that, only acquainted with the noisy, babbling ripples of mere rivulets and brooks, they cannot recognize the vast ocean's surging billows, nor the heaving and the swelling of his mighty bosom? Longfellow's love is never merely a torrent, but always the tide of the broad, deep ocean, though often

"Nor voice nor sound betrays
Its deep, impassioned gaze.
It comes—the beautiful, the free
The crown of all humanity—
In silence and alone
To seek the elected one."

As of all true love the chief end is domestic happiness, we are not surprised to find in Longfellow some of the most charming descriptions of home-life, of love at work for the beloved. We do not lose interest in his heroes and heroines the moment we see them married. Nor do they lose interest in each other. We are shown how Hiawatha, after the wooing and wedding, with his hunters

"Built the birch canoe for sailing,
Caught the fish in lake and river,
Shot the deer and trapped the beaver;"

while the wifely Minnehaha with the women

"Made their sugar from the maple,
Gathered wild rice in the meadows,
Dressed the skins of deer and beaver."

After John Alden has labored all day at building his new habi-

tation, he praises the busily spinning Priscilla, so "thrifty and thoughtful for others," while she banteringly replies,

"Come, you must not be idle; if I am a pattern for housewives,
Show yourself equally worthy of being the model of husbands.
Hold this skein in your hands, while I wind it, ready for knitting."

Ever we are made to see love employed in profitable labor, giving peace and plenty, contentment and bliss.

"Ah, how skillful grows the hand
That obeyeth Love's command!"

Finally, as the consummation of true love's happiness, the presence of children, and a hearty affection for and sympathy with them, as the light of life and joy of every virtuous home, are constantly made to illumine the pages of the poet. When in the evening twilight "comes a pause in the day's occupations,"

"I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet."

It is the Children's Hour, and with

"A sudden rush from the stairway,
A sudden raid from the hall,
By three doors left unguarded,
They enter my castle wall!

They climb up into my turret,
O'er the arms and back of my chair;
If I try to escape, they surround me;
They seem to be everywhere."

And his love for children growing with his accumulating years, the old poet gratefully exclaims,

"Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before."

Love being the soul of poetry, and a healthy, pure love the life and soul of ethics as well, it has naturally been given

so large a space in our study. Just as wholesome and elevating, however, are Longfellow's sentiments on every other subject. His voice is always tuned by the principles of Right and Truth. It never gives forth an uncertain sound; but ever with a noble, manly strength speaks out against oppression, uncleanness and wrong; while oftener still it loves to sing the beauty and goodness of the opposite virtues, holding them up to the hearts of mankind as that good part that cannot be taken away, the most desirable that earth can afford, the only source of true happiness and bliss. And all this, without ever a suspicion of cant, or even a touch of pharisaic righteousness.

How invigorating is the manful friendship that we see existing between Miles Standish and John Alden! How noble its proof in the latter as he deliberately sacrifices his heart's dearest treasure to the firm conviction that "The name of friendship is sacred!" And then how grandly this same feeling finally triumphs in "the stalwart Captain of Plymouth" over every other passion and more selfish emotion, as on the wedding day of Alden he bursts into the company and cries, "Forgive me!" We feel that indeed

"Never so much as now was Miles Standish the friend of John Alden!"

Admirable, too, is the sense of justice here displayed, that forces the confession of wrong and plea for pardon from the grim warrior. It is a sentiment which the poet delights to honor, and to present to us as both honorable and beautiful. It is the burden of his song, so plaintively sung, in his Poems on Slavery, those bold and yet tender pleadings for right to be done to the down-trodden blacks of the South. Mingling with the poet's gentle sympathy with even the meanest of God's creatures, it shows itself as much towards the Birds of Killingworth as towards the worn-out steed gnawing at the rope of the Bell of Atri. We feel before he tells us how heartily

"That man I honor and revere
Who without favor, without fear,
In the great city dares to stand
The friend of every friendless beast,

And tames with his unflinching hand
The brutes that wear our form and face,
The were-wolves of the human race!"

Had we but many more such as the poet himself, their heart-stirring verses would do more than aught else can, thus to "tame" the spirit of injustice and cruelty in man. Yet we comfort ourselves with him, if we have as pure and strong a faith, that

"God is not dead; nor doth He sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men!"

Although pre-eminently a poet of peace, who believed that,

"Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts,"

none will for a moment doubt the genuine patriotism of the writer of "Paul Revere's Ride" and "The Cumberland." His love of country, like every other form of his love, was deeper, calmer, more firmly grounded on principle, than that which is only aroused by excitement, by the smoke and din of battle, and which becomes most eloquent amid the clash of warriors' arms. The Union was to him a sacred thing. To love her was a part of his life.

"Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!"

And therefore would he have her preserved and made strong by the purity of her citizens, their justice to one another, their temperance in all things, and their earnest, active, contented labor at their various tasks from day to day.

Longfellow was accordingly the friend of the workingman. Throughout his poems he honors and exalts the honest sweat of the brow, and warns against whatever might tend to degrade

him. In heathen lands and times the praise of Bacchus and Silenus might have been good, but in this land of ours, where sturdy muscles and unclouded brains are our dependence, it is otherwise.

"Now to rivulets from the mountains
Point the rods of fortune-tellers ;
Youth perpetual dwells in fountains,—
Not in flasks, and casks, and cellars."

Not only are his heroines and heroes chosen nearly all from the class of working people, the sober, honest, intelligent toilers of life; but through all his longer poems, at least, the stroke of the axe, the blow of the hammer, the hum of the spinning-wheel, and all the varied sounds of ceaseless industry, are constantly heard accompanying the music of the rhythmical verse. And prosperity and happiness are ever shown to be the result of these. In Acadie the busy hands of the humble peasants, diligently working at their dikes, in their barns, or out on the meadows, had made themselves a home of richness and plenty, when the cruel invader burst in upon them. In the western Indian country, Hiawatha teaches his young hunters and warriors the more useful arts of tilling the soil and picture-writing, leads them in their daily labors, makes his village strong and happy, and them contented at their peaceful tasks. Plymouth town, the corner-stone of a nation, is built up by the restless, sturdy workers, cutting down the giant forests, building barns and homes and store-house, plowing, hoeing, digging up the soil, knitting, weaving, spinning by the fire-side.

"Happy, thrice happy, every one
Who sees his labor well begun,
And not perplexed and multiplied,
By idly waiting for time and tide!"

Everywhere we are taught that

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day."

Honest labor is the highest privilege, the truest honor of a man. Our poet loves Hans Sachs more for having been a cobbler as well as a bard; and even in ancient Nuremberg he can find no worthier theme for his song than

"The nobility of labor,—the long pedigree of toil;"

while at home his most enthusiastic thanks are given to his hero of the anvil, his brawny Village Blacksmith, for having taught him, by his patient and contented toil in the humble smithy, how

"Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought!"

More positive and potent evidence, however, than any that can be quoted, to show how Right ever goes hand in hand with Beauty in Longfellow's poems, how the ethical quality ever makes itself felt in and through the æsthetical, is that undefinable sense of purification and moral elevation which the reading of his verses leaves upon the mind and heart. After laying aside a volume of his, the spirit feels like the body does after a morning walk in the fragrant, bracing air of the meadows, along the cool mountain side, or through the shady summer woods. It is invigorated, exhilarated, feels light, and clear, and youthfully strong. As a bath in the pure, clear water of a fountain is to the limbs, so to the soul is an hour spent with his poems. What it is, is difficult to tell. But that it is there, the beauty of goodness, breathing from every line and word, no one will deny. Perhaps it is as much in what he leaves unsaid as in that which he expresses. And surely what we refuse to say and do has as much of ethical worth and importance as our words and deeds. This is marked in Longfellow. Nowhere in all his many charming descriptions of beauty, whether in nature or in the human form divine, is there so much as a suggestion of anything that might appeal to the baser feelings in man. Yet as little is there anywhere a hint of prudishness, or a feeling

left as if anything were wanting. He does not need to expose the limbs or uncover the bosoms of his maidens in order to let us know that they are fair to see. He does not want the flush of desire, the heat of unchaste passion, to make us feel the warmth of their love, the depth of devotion within their hearts. Without any "paddling" of necks or "crushing" of "virgin breasts," he makes us see the womanly beauty and love, the womanly tenderness, truth and gentleness of his heroines; nor is any "scent of the arm-pits" needed for us to recognize the manly strength, and manly faithfulness and nobility of his heroes. He uses no questionable artifices as necessary for right to conquer the wrong; nor tries to hide the evil under garments of light and truth. His own vision of goodness and purity is so clear, and his faith in them so strong, that he simply paints them for us as he knows them, and lets them work as he has seen them. And we are satisfied with the picture. We rejoice that in him, our greatest, dearest poet, we have one whose melodious, rippling song remained ever pure as the fountain-heart from whence it issued; one who never disgraced his pen by an unkind, envious, uncharitable word, never stained his page with an unclean, low or untrue thought; and who, when at last he departed, left his art purer for having sung as he did, and his fellow-men stronger and better, for having been what he was.

VI.

NOTICES OF NEW BOOKS.

HISTORY OF THE CHRISTIAN CHURCH. By Philip Schaff. A New Edition, thoroughly Revised and Enlarged. Vol. II. *Ante-Nicene Christianity*, A. D. 100-325. Vol. III. *Nicene and Post-Nicene Christianity*, A. D. 311-600. New York, Charles Scribners' Sons, 1884.

These volumes complete the new edition of the author's History of Ancient Christianity, the first volume of which, treating of Apostolic Christianity, was noticed in the January number of this Review for 1883.

The second volume covers the period from the death of John the Apostle to Constantine the Great, and records the history of the age of persecution and martyrdom. Like the first volume, it has been greatly enlarged. Twice the number of pages accorded to this period in the earlier edition, are devoted to it in the volume before us. Several new chapters, and quite a number of new sections have been added. Some changes have also been made in the order of the chapters; and the various discussions, opinions, and references have been brought down to the date of publication. The value of the work has accordingly been greatly increased.

The third volume, in which the history of the Church, from Constantine the Great to Gregory the Great is given, is substantially the same as the earlier edition treating of this period. Some valuable additions, however, have been made to this part of the work, which add materially to its usefulness.

The work as a whole is now, so far as we know, the best history of the period of which it treats in the English language. It contains and presents the results of the latest and most thorough scholarship of the age, and its bibliography, especially, is unsurpassed. Moreover, it is written in a clear and attractive style, which makes it a pleasure to read its pages. We are pleased to note that in the preface of the revised edition of the third volume Dr. Schaff promises soon to give to the public the History of Medieval Christianity to the Reformation.

A RELIGIOUS ENCYCLOPÆDIA: or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encylopædia of Herzog, Plitt, and Hauck. Edited by Philip Schaff, D. D. LL. D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. Samuel M. Jackson, M. A., and Rev. D. S. Schaff, Vol. III. New York, Funk & Wagnalls, Publishers, 10 and 12 Dey St.

The present volume concludes this valuable Religious Encyclopædia. The hopes awakened by the first volume, which we noticed shortly after its publication, have been fully realized in the subsequent volumes.

The work as a whole is a truly admirable one, and worthy a place in every library. The three volumes which constitute it, and which contain over 2600 double-columned, large octavo pages, but nevertheless are not inconvenient to handle, embody an unusually large amount of interesting and important information. The list of subjects is indeed very full, and the treatment of them is, with rare exceptions, all that could properly be expected in a work of the kind. Ministers of the Gospel especially will find the work very useful and convenient to have at hand for reference. In condensed form they will find in its pages the results of the latest and best scholarship on most subjects pertaining to biblical, historical, doctrinal and practical theology.

The thanks of all interested in religious knowledge are due to Dr. Schaff and his Associates for editing this work in such admirable manner, and to Messrs. Funk and Wagnalls for the convenient and excellent form in which they have given it to the public.

CRITICAL AND EXEGETICAL HAND-BOOK TO THE EPISTLE TO THE ROMANS. By Heinrich August Wilhelm Meyer, Th. D. Translated from the fifth edition of the German, by Rev. John C. Moore, B. A., and Rev. Edwin Johnson, B. A. The translation revised and edited by William P. Dickson, D. D. With a Preface and Supplementary Notes to the American Edition, by Timothy Dwight, Professor of Sacred Literature in Yale College. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey St., 1884.

This volume will be found an admirable help to the thorough study and understanding of the most masterly and important of the Epistles of St. Paul. As a critical and exegetical commentator Meyer is without a rival. The notes of the American Editor add to the value of the present edition of this great work.

CRITICAL AND EXEGETICAL HAND-BOOK TO THE EPISTLE TO THE CORINTHIANS. By Heinrich August Wilhelm Meyer, Th. D. Translated into English. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey St., 1884.

The translation is from the fifth edition of the German by Rev. D. Douglas Bannerman, M. A., the translation revised and edited by William P. Dickson, D. D., with a preface and supplementary notes by Talbot W. Chambers, D. D.

This is a valuable volume like the one on the Epistle to the Romans. The Commentary of which it forms part is coming rapidly into favor in its English dress. It is perhaps the most thorough Commentary we have in its treatment of the original text in a linguistic point of view, and is drawn from by all later Commentators. No minister can go wrong in procuring these two volumes, the one on Romans, and this one on 1st and 2d Corinthians.

THE MYSTERY OF CREATION AND OF MAN: to which is added A NEW VIEW of Future Punishment. By L. C. Baker. Second Edition. Philadelphia: J. B. Lippincott & Co., 1884.

This sprightly little volume seems to be a series of sermons on passages of Scripture that develop the subjects named in the title. They are able and suggestive and worthy of careful reading.

DAS REICH GOTTES AUF ERDEN. Dargestellt in Predigten nach den Episteln des Kirchenjares, von W. A. Helffrich, D. D. Ig. Kohler, No. 911 Arch St., Philadelphia, 1883.

Dr. Helffrich had furnished a volume of funeral sermons before this present volume was published, in which there was evidence of his eminent ability as a careful and instructive sermonizer and preacher. The present volume is of more general interest because of the greater breadth covered by the sermons. He wisely selected the *Epistles* in order to bring out best the meaning of the *Pericopes*, for the collects are based upon them, and thus indicate that the onward movement of the Church year is most clearly set forth in the *Epistles*. Of course there is a like progress in the *Gospels*, and they, so to speak, lay the foundation for the *Epistles*, but for that reason these latter, like the building erected on a foundation, are more apparent in gathering up the lessons for the day.

These sermons are rich in thought and interesting in style. They afford a connected study of the whole Church year. The work is of special interest to ministers, but it will prove an admirable

volume also for private members of the Church. We trust it may meet with the wide circulation its ability and interest richly merit.

THE REFORMED CHURCH IN THE NETHERLANDS: traced from A. D. 1340 to A. D. 1840, in Short Historical Sketches. By Rev. Maurice G. Hansen, A. M. New York: Board of Publication of the Reformed Church in America, 34 Vesey St., 1884.

We have been much interested in this volume. It is an excellent condensed history of the Church in the Netherlands, and possesses no little interest for the German Reformed Church also. We may make it the basis for some extended remarks hereafter. We wish to say here that the early development of Reformed theology went forward chiefly in the Church in the Netherlands, because the Palatinate was called to pass through such changes and persecutions as proved a hindrance to the peaceful cultivation of it there. The book we are noticing contains chapters on the history of the Early Reformed Liturgies, including that of the Palatinate, and of the Synods of Wesel and Embden, in which the German and the Holland Churches were united. As we are promised a manual of the history of the German Reformed Church, to appear shortly, we would recommend this volume as a very suitable companion to it. We should be glad to see this volume circulated throughout our Church, and no doubt the forthcoming history by Dr. J. H. Dubbs will receive attention and favor also in the Dutch Church.

APOSTOLIC LIFE, as Revealed in the Acts of the Apostles. By Joseph Parker, D. D., Vol. I. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey St., 1883.

An interesting and spirited series of popular lectures on the first part of the Acts of the Apostles. Dr. Parker's writings are so well known that little need be said of them. Still we cannot endorse all his interpretations. For instance, he regards the election of Matthias by lot as a mere farce, a self-willed and unauthorized act. We think that view is at least open to question. The fact that the act is not corrected after the day of Pentecost seems to us rather to favor the validity of the act. We believe Matthias was one of the twelve. In the main the work is able and suggestive.

THE PARABLES OF JESUS: A Methodical Exposition. By Siegfried Goebel, Court-Chaplain in Halberstadt. Translated by Professor Banks, Headingley. Edinburg: T. and T. Clark, 38 George St., 1883.

This work, we are told by the translator, has won considerable

favor in Germany, and is commended by Dr. Weiss for its "solid exegesis, sound judgment, and sober, skillful interpretation." In its English dress we feel sure it will gain additional favor, for it is unquestionably a work of decided merit.

The occasion of the work the author informs us, was a want which he felt in the exercise of the ministerial office. His aim in the treatment of the parables is to investigate their original meaning under the guidance of a thorough, methodical, and exact exposition, and thus to lay a firm basis for their application for the purposes of edification and instruction in general. In carrying out his purpose he has been very successful, and consequently his work will be found especially helpful to those engaged in the active work of preaching the gospel.

In the work itself, after a brief introduction, which treats of the nature, purpose, and classification of the parables, and of the method of exposition, the parables are considered in chronological order in three parts. Part first treats of the Series of Parables in Capernaum, the second of the Later Parables in Luke, and the third of the Parables of the Last Period. To these three parts are added the Arrangement of the Parables in Systematic Order, and a List of Scripture Parables discussed.

NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond, F.R.S.E.; F.G.S. New York: James Pott & Co., 12 Astor Place, 1884.

The object of this work is clearly indicated by its title. It is to show that many of the laws of the natural world hold also in the spiritual world, and that therefore we may have the same kind of certainty of the truths of the latter that we have of those of the former. The author seeks to make this evident by calling attention to the fact that spiritual law may be annunciated in the exact terms of biology and physics, and that consequently the principles which explain the facts of nature are also capable of being used to explain the facts of the spiritual life.

The work itself consists of an extended preface in which its genesis is described, of an introduction, which treats of natural law in the spiritual sphere, and of the law of continuity, and of eleven essays on the following subjects: Biogenesis, Degeneration, Growth, Death, Mortification, Eternal Life, Environment, Conformity to Type, Semi-Parasitism, Parasitism, and Classification.

Though we are not prepared to accept the underlying idea of the work as strictly true, we can, nevertheless, recommend the work itself as exceedingly interesting and in more than one respect as very instructive. It contains many impressive illustrations of important religious truths, and presents some striking confirmations of the inward harmony of the natural and spiritual world.

LIFE OF GOETHE. By Heinrich Duntzer. Translated by Thomas Lyster, Assistant Librarian, National Library of Breland. With Authentic Illustrations and Fac-similies. New York : Macmillan & Co., 1884.

In this volume we have given an accurate and copious account of the personal circumstance of the life of the great German poet by one who is known as "the veteran of Goethe study in Germany." Some idea of the completeness of the work may be formed from the fact that it contains over 800 pages of solidly printed matter. The illustrations, of which there are quite a number, the author in his preface assures us, "present persons and places as they actually were; and they can be relied on." The translation is admirably done, and the work throughout is unusually interesting. No one who desires to acquaint himself thoroughly with the real personal history of Goethe can afford to neglect this book.

A CATHOLIC DICTIONARY. Containing some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church. By William E. Addis, Secular priest: sometime Fellow of the Royal University of Ireland, and Thomas Arnold, M. A., Fellow of the same University. New York, The Catholic Publication Society Co., 9 Barclay street. 1884.

This volume is a large octavo of about 900 pages, and is an American edition of an English work. In the American preface we are informed that this edition "has been carefully revised and corrected, and additions adapted to our own country have been made." It bears on the back of the title-page the *Nihil obstat* of Rev. Father Keogh, of the London Oratory, *Censor deputatus*, and the *imprimatur* of Cardinals Manning and McCloskey.

The work itself, we are informed by the authors, "is intended to meet a practical want which has long been felt among English-speaking Catholics—the want, namely, of a single trustworthy source of information on points of Catholic doctrine, ritual, and discipline." It is a work, consequently, more especially intended for the use of members of the Church of Rome. Protestants, how-

ever, who desire to acquaint themselves with the subjects of which it treats, will also find it serviceable to them.

There are about twelve hundred and fifty articles contained in this dictionary. These articles, as indicated on the title-page, treat of the doctrines, discipline, rites, ceremonies, councils, and religious orders of the Catholic Church. As a general thing they are quite satisfactory and give a large amount of interesting and important information on the subjects of which they treat. The doctrines of the Church in whose interests it has been prepared, are carefully set forth, and the meaning and history of its rites and ceremonies are clearly and fully given and explained. Theological subjects are regarded chiefly from an historical and critical point of view, and questions of school theology avoided as far as possible, as we are told in the preface. In the articles dealing with Protestants and Protestant history and doctrine, there is an evident effort to be fair and impartial, and, consequently, so far as we have examined the work, there is no cause for serious complaint. Throughout, indeed, the authors, so far as we are capable of judging, have done their work in a careful, conscientious, and scholarly manner.

ANNUAL THEOLOGICAL REVIEW. Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. II. Chicago, Fleming & Revell. 1884.

The object of this publication is to furnish from time to time information as to what is being done in the various departments of theological thought and investigation. The first volume was published last year. In noticing it we expressed the hope that the publishers and editors would feel encouraged to carry out their purpose and that, consequently, other volumes would follow in due time. We are now pleased to have the second volume before us. It is considerably larger than the first volume, and covers the main departments of theological study, namely, the departments of exegetical, historic, systematic, and practical theology.

Under the head of Exegetical Theology we have two papers, one by Prof. Samuel Ives Curtis on the present state of Old Testament studies, and another by Prof. James T. Hyde on the present state of New Testament study. Historic Theology is treated by Prof. Hugh M. Scott, who furnishes an account of the most recent History of Doctrine, or, the present state of theology and theological parties in Germany and German Switzerland. Prof. George Nye

Boardman deals with Systematic Theology in a paper on Theism and Revelation. Practical Theology is discussed by Profs. Franklin W. Fisk and G. B. Willcox, the first of whom has furnished a paper on Current Preaching: its matter, manner, tendencies and conditions of power; and the latter one on Present Church Work.

All the papers contained in this volume are carefully prepared and give just such information as is most desirable. Those on Exegetical and Systematic Theology we have found especially interesting. Ministers who would keep abreast of the times in their knowledge of what is going on in the theological world, will find this work truly helpful in more ways than one. It not only gives a brief account of what is being done in Theology, but also points out where further information may be obtained. No one who purchases it and carefully reads it, we think, will regret having done so.

HOURS WITH THE BIBLE; or the Scriptures in the Light of Modern Discovery and Knowledge. By Cunningham Geikie, D. D., Vicar of St. Mary Magdalena, Barnstaple, Devon. Vol. VI. From the Exile to Malachi, Completing the Old Testament. With Illustrations. New York: James Pott & Co. 1884.

The Old Testament series of this work is now complete. If the author's health is spared we are informed in the preface, the New Testament series will follow in due course.

The present volume is characterised by the same excellencies which have secured such general favor for the earlier volumes. It treats in twenty-one chapters of the period of Jewish history from the exile to Malachi. All these chapters are interesting and instructive. By incorporating the utterances of the prophets with the special incidents of contemporary history the author throws much light on the Sacred narrative.

As a whole this series is deserving a place in every library. In its volumes the ordinary Bible reader will find a large amount of important information which cannot fail to be of service to him in his study of the Old Testament Scriptures. The information contained in them, moreover, is presented in such a clear and attractive manner as to make the reading of the different volumes a real pleasure. The illustrations also add to the value and interest of this work.

BRAHMOISM; or, History of Reformed Hinduism from its Origin in 1830, under Rajah Mohun Roy, to the Present time. With a particular account of Babu Keshub Chunder Sen's connection with this Movement. By Ram Chandra Bose, M. A., of Lucknow, India. New York : Funk & Wagnalls, 10 and 12 Dey street. 1884.

This is an interesting volume written by a learned high-caste Hindu who has been converted to Christianity. It embodies the substance of lectures delivered by him in various places in India, both in Urdu and in English, and presents an intelligent and satisfactory history of the movement with which the name of Babu Keshub Chender Sen is associated, from its beginning to the present time. The subjects more especially treated of are, the Adi Somaj, the Progressive Somaj, the New Dispensation, the Sadharan Brahmo Somaj, Rajah Ram Mohun Roy, as a hymnologist, and the Aspirations of Young India. The whole work throughout is written in clear, vigorous English and may truly be said to be a valuable contribution to our knowledge of Brahmoism.

WIT, WISDOM AND PHILOSOPHY of Jean Paul Fred. Richter. Edited by Giles P. Hawley. New York : Funk & Wagnalls, 10 and 12 Dey street. 1884.

This is one of the latest volumes of the "Standard Library" published by Messrs. Funk & Wagnalls. It is made up principally of two hundred and fifty-four selections from the works of the famous German author, Jean Paul Richter. These selections are appropriately arranged under seventeen different heads. The subjects treated of in them are among the most important pertaining to human existence, and the selections themselves are all gems of the finest quality. The editor has properly dedicated this volume to "Those who love the companionship of great minds as it is found in books, and who appreciate the pure and lofty intellects by which the spiritual horizon of the world has been expanded." No one, we think, can read these selections without being benefited thereby and having a desire awakened to know more about the writings of their author. The editor and publishers of this volume truly deserve the thanks of the public for treating it to such a rare feast of good things.